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Αἱ τῶν ἀγαθῶν εὐλογίαι τὸν ἔλεγχον σαφῆ καὶ τῶν τἀναντία ἐπιτηδευόντων ποιοῦσι.

LYCURG.

The commendations of thoſe who do well imply a manifeſt cenſure againſt thoſe who do exactly the contrary.

ART. I. *A Syſtem of Chemiſtry. By J. Murray, Lecturer on Chemiſtry, and on Materia Medica and Pharmacy, Edinburgh.* In four Volumes. 8vo. pp. 712; 639; 704; and 744. 2l. 2s. Edinburgh, Creech and Conſtable; London, Longman and Co. 1806—1808.

THE remarkable improvements in the ſcience of chemiſtry, which within theſe 20, 30, or 40 years, have followed each other with increaſing velocity, owe in great meaſure their advancement to the comprehenſive treatiſes which, within the ſame period, have been written on that moſt extenſive ſubject, in this as well as in other countries. The learned works of Bergman, Bloch, Scheele, Prieſtley, Lavoiſier, Gren, Chaptal, Thomſon, and others, by collecting, methodizing, and explaining the ſcattered materials, have preſented the ſubject in its moſt recent improvements, under one point of view, to the ſtudent of chemiſtry; whence the acquiſition of chemical knowledge has been rendered much eaſier, and new paths have been opened to the ingenuity of diligent experimenters.

Two particular remarks with respect to the branches of natural knowledge, obviously present themselves to our notice; 1st. That the works of nature seem to be inexhaustible; and, 2d, that whenever any discoveries are made in any branch of natural philosophy, they, instead of preventing further improvements, do themselves serve as tools in the hands of scientific labourers, and promote the attainment of greater discoveries.

The work, which we now undertake to examine, furnishes several instances of the above-mentioned remark; and this may be particularly instanced in the wonderful improvements which chemistry has received from the recent subject of galvanic electricity.

Mr. Murray's chemical work in four ample octavo volumes, is divided into nine books, two of which, viz. 1st. Of attraction; and, 2d, Of imponderable substances; are contained in the first volume. Three books, viz. 3d, Of simple gases; 4th, Of simple inflammables; and, 5th, Of undecomposed acids, are contained in the second volume. Two books, viz. 6th, Of metals, and, 7th, Of earths, are contained the third volume. And the two last books, viz. 8th, Of vegetable substances; and, 9th, Of animal substances, are contained in the fourth volume.

The two books of the first volume are subdivided into many chapters, and are preceded by a preface and an introduction. In the introduction (which explains the nature, the objects, and the applications of chemistry; a general view of its history, and the principles of arrangement), this author observes, that the actions which are arranged under the science of chemistry, arise from the exertions of two powers; viz. those of heat, and of contiguous attraction; which two powers act in opposition to each other. He states the distinction between chemical and mechanical action; and briefly enumerates the various applications of chemistry either to purposes of practical utility, or to the elucidation of natural phenomena. Those applications are instanced in the uses and properties of the atmosphere, of water, and of the mineral, the animal, and vegetable kingdoms, in all their branches. He then gives rather a comprehensive history of chemistry, from the Egyptians down to the present time; mentioning how it was cultivated in Egypt, neglected in Greece, involved in mystery by the alchemists, and gradually illustrated, methodized, and enlarged in a most eminent degree by subsequent chemists, since the time of Paracelsus and Van Helmont! With

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respect to the object of the science, Mr. M. explains himself in the following concise and perspicuous manner.

"It is," says he, "the object of chemistry to trace the combinations of matter. In doing so, it takes substances such as they are presented to us by nature, and endeavours to discover the principles of which they are composed: it separates them into their constituent parts, and observes the properties which these possess, and the chemical agencies they are capable of exerting. In these researches, it necessarily happens, that, in the series of decompositions, substances are arrived at, beyond which the analysis cannot be carried, or which we are capable of resolving into others. These are regarded as simple, or as the elements of which others are composed. In a chemical arrangement, designed to convey a knowledge of the science, this analytic mode, by which its principles have been established, cannot be followed with advantage. It is necessary to pursue the synthetic method, or those substances regarded as simple are first described. They may be arranged under orders, according to the analogies which exist among them; and after their history, the compounds they form become objects of consideration." Vol. I. p. 30.

In the first book upon attraction, he explains the difference between chemical attraction, and gravitation, or other kinds of attraction. He illustrates that difference by means of various instances; whence he proceeds in a more particular manner to give a clear and distinct idea of *affinity*; and shows the dependence of various remarkable phenomena upon those attractions or upon that affinity; among which we find a valuable explanation of crystallization in a neat, though short essay on the subject. In the course of this book, Mr. M. does not omit to mention, and to consider, the opinions of other able writers on those subjects. The perspicuity of his style will, we imagine, sufficiently appear from the following passages.

"Aggregation," he observes, "is weakened in bodies, or entirely overcome by two causes,—by the operation of heat, or by the exertion of a mutual attraction between two kinds of matter.

"If we expose a solid substance to a moderate degree of heat, its volume is enlarged; the particles composing it, therefore, are so far separated from each other, and of course the attraction by which they were kept in union is counteracted. The enlargement of volume continues to proceed, in proportion as the heat is increased, until the point is reached at which the attraction is so far weakened that the body passes into the fluid form. If the application of heat be still continued, the particles of the fluid

are equally ſeparated from each other; and this continues increaſing, until the attraction between them is entirely overcome, and the fluid paſſes into the aërial form." P. 39.

Speaking of the general phenomena, which ariſe from chemical attraction, he ſays,

"The exertion of an attraction between the particles of two bodies, is followed by their intimate union or combination; and the moſt common and alſo the moſt important conſequence of ſuch a combination, is a change in the properties of the bodies combined.

"This change is in many caſes ſtriking and complete, or the compound formed is totally diſſimilar in its qualities to either of the ſubſtances from which it has originated. The taſte, ſmell, colour, form, denſity, and other phyſical qualities, and the chemical properties of fuſibility, volatility, ſolubility, tendency to combination, and order of attraction in the compound, bear no reſemblance to the ſame properties in its conſtituent parts. We cannot, therefore, from our knowledge of the properties of any body, infer with certainty what will be the properties of the compound formed by its union with another.

"From this change being ſo general, it has been eſtabliſhed as a law of chemical attraction, and it is one perhaps to be admitted as juſt, that *when chemical combination has taken place, the compound which is formed does not poſſeſs properties merely intermediate between thoſe of its component parts, but has acquired others more or leſs new.*" P. 71.

In the third ſection of the ſecond chapter, this author treats of the circumſtances by which the exertion of affinity is influenced. Theſe he reduces to ſeven; namely, quantity of matter, coheſion, inſolubility, ſpecific gravity, elaſticity, and efflorescence; and of each of thoſe circumſtances he adds a full and proper explanation.

In the ſixth ſection of the ſame ſecond chapter, Mr. M. deſcribes and explains the uſe of the diagrams invented by Bergman and others, for repreſenting the various phenomena of ſimple or compound elective attractions; wherein the ſubſtances employed in mixtures, their qualities, their forces, and the reſults ariſing from the exertions of their actions, are compendiouſly, yet diſtinctly, exhibited.

The ſecond book, which treats of imponderable ſubſtances, occupies at leaſt two-thirds of the volume, and indeed the importance of the ſubject fully demanded it.

Thoſe imponderable ſubſtances, as reckoned by Mr. M., are three in number, viz. caloric, light, and electricity with galvaniſm.

The moſt powerful agent of nature, as far as is at preſent known, has of late been denominated *caloric*, and this caloric is the ſubject of the firſt chapter of this ſecond book, the length of which exceeds by far that of the other two chapters. Here this author has not omitted any thing that might be deemed of the leaſt importance in the ſubject. The various ideas entertained reſpecting the nature of that element, the meanings of the words heat, cold, and temperate, are explained in the ſtricteſt philoſophical ſenſe, and are illuſtrated at large.

In the ſecond ſection the effects of caloric are treated of in order; viz. expanſion firſt, as being the moſt general, then fluidity, vaporization, and ignition. Under the firſt of thoſe denominations we find the tables of expanſions, or of the dilatations of ſolids, as reſulting from the experiments of Smeaton, General Roy, and others. Alſo the dilatations of aërial fluids when heated from 32° to 212° of Fahrenheit's thermometer, and the expanſions of certain liquids, which were aſcertained by De Luc, and other experimenters.

The ſection on vaporization contains an elegant ſtatement concerning the nature of aëriform fluids, which is followed by tables of the elaſticity of ſteam, as reſulting principally from the experiments of Dalton and Bettancourt.

Treating of ignition, Mr. M. deſcribes, among other particulars, the conſtruction of Wedgwood's thermometer, for meaſuring very high degrees of heat, as alſo the attempts made by other perſons for the attainment of the ſame object.

The communication of caloric, with the ſtatement of the different facility with which its paſſage is effected through different ſubſtances; the nature and tranſmiſſion of what is commonly underſtood under the name of radiant heat; the elegant experiments of Mr. Leſlie; thoſe of Count Rumford, of Dr. Hutton, &c. the rate of the diminution of heat, or the cooling of bodies, &c. are explained with equal propriety; but it would be impracticable to notice thoſe ſubjects more at large in the preſent account.

The famous doctrine of the comparative quantities of heat, which different bodies contain; viz. the ſpecific heat, or latent caloric, is explained with all the care and attention which the importance of the ſubject demanded. An hiſtorical account of the diſcovery of latent heat is accompanied, with the rules neceſſary for determining the ſpecific heats of bodies, with tables of the ſame, and with ex-

amples ſufficient for practical purpoſes. This part is rather prolix.

The laſt ſection of this firſt chapter treats of the ſources of the variations of temperature, and of the applications of theſe to practical chemiſtry. Thoſe ſources and their effects are examined at large in the ſequel; and with them we find an ample account of frigorific mixtures. This ſection concludes with a long table of thoſe freezing mixtures, and an extenſive table of the principal effects that are produced by the action of different degrees of heat throughout the whole range of temperature, as far as it comes within our power to obſerve; viz. from 32277° of Fahrenheit's ſcale, down to minus 91° of the ſame ſcale. The chapter on *light* commences by a ſtatement which conveys a general idea of that natural power.

This author alſo details the opinions of Deſcartes, Huyghens, Newton, and others, concerning the materiality or the immateriality of light; and in the ſequel he relates the experiments with the diſcoveries that have been made by the more recent philoſophers; ſuch as the phoſphoreſcence of certain ſubſtances, or the natural and artificial phoſphori, with their preparations, properties, &c.; the refrangibility of light and heat noticed by Herſchel; the different ways of increaſing or diminiſhing the emiſſion of light in a variety of caſes, and the effects which light produces.

The third chapter treats of electricity and galvaniſm, which Mr. M. has introduced in this work principally on account of its action in producing certain chemical effects. Had the publication of his work been delayed until the time of Mr. Davy's remarkable diſcoveries relative to the alkalies, which have been made by means of the galvanic battery, Mr. Murray would have had much more reaſon to conſider galvaniſm as a moſt powerful chemical agent. He obſerves, however, that though ultimately it may be proved, that galvaniſm and electricity conſiſt of the very ſame principle (of which indeed, at preſent, hardly a doubt is entertained); yet as the modes of exciting them and the effects they produce are very diſſimilar, he has placed their hiſtories in different ſections.

In the firſt ſection on electricity this author briefly ſketches an outline of the ſubject; ſhowing how electricity is excited by rubbing; the difference between the conductors and the non-conductors; ſtating the two principal hypotheſes that have been advanced reſpecting the nature of electricity; viz. the hypotheſis of two oppoſite electric fluids, and the Franklinian hypotheſis of a ſingle fluid.

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The chemical agency of electricity, Mr. M. obſerves, may in a great meaſure be aſcribed to its power of exciting a high temperature. In the ſequel, however, he mentions ſome of the very ſingular effects which are produced independent of temperature. In the account of the effects produced by electricity, Mr. M. examines its oxidation of metallic ſubſtances, the aſſertion of its producing a cold fuſion of metals, &c. He alſo enumerates the different phenomena which tend to prove, that the electric fluid is intimately connected with light; and adds, that to this connection ſome of its chemical effects are probably, in part at leaſt, to be attributed.

On the ſubject of galvaniſm this author principally ſtates thoſe facts which relate to its production and agency; which, however, are accompanied by a conciſe hiſtory of the ſubject, from Galvani's original diſcovery up to the time in which this work was written. In this ſection the reader will find a ſuccinct account of Volta's pile; its different conſtructions; the powers of the various metals or other ſubſtances that may be employed for its conſtruction; its ſhock; its power of decompoſing water, and ſo forth.

In various parts of this ſection the queſtion whether electricity and galvaniſm be the ſame principle or not, is mentioned and examined. The two principal hypotheſes reſpecting the production of the galvanic power, are ſtated and examined in the latter part of the ſection. One of thoſe hypotheſes, which was offered by the ingenious Volta, reſts upon an experimental fact; viz. that if two different metallic bodies, dry, inſulated, and having their natural quantity of electricity, be brought into contact, they will be found in different electrical ſtates; the one poſitive, the other negative. The other hypotheſis, which was ſuggeſted by Fabroni's reſearches, ſuppoſes that the electricity in a galvanic ſeries is evolved in conſequence of the chemical action of the ſubſtances compoſing it.

Not leſs than 120 pages of notes, referring to different parts of the text, are placed at the end of this firſt volume. Thoſe notes principally contain the diſcuſſion of ſubjects, the nature of which is conſidered as being rather more abſtruſe and complicated.

The ſecond volume of the work contains the 3d, 4th, and 5th books, which are ſubdivided into many chapters. The third book treats of *the ſimple gaſes and their binary combinations*,

In a ſort of introduction, which precedes the diviſion into chapters, Mr. M. traces an outline of the order in which he has arranged the materials of this ſecond volume; that he begins with thoſe ſubſtances which are conſidered as ſimple, or beyond which analyſis cannot be carried; he then proceeds to deſcribe their binary combinations, &c.

In the chapters on the gaſes, he firſt gives the hiſtory of the diſcovery of each gas in its proper chapter. He next deſcribes its general properties; and, laſtly, ſtates the effects which ariſe from its combination with other ſubſtances. His regular, uniform, and perſpicuous manner of explaining what relates to thoſe aërial fluids, may in great meaſure be comprehended from the following paſſages:

"Oxygen," this author ſays, "has a tendency to combination, more extenſive perhaps than any other chemical agent has. It is neceſſary to ſupport combuſtion, and during that proceſs it combines with the combuſtible body. The products are conſequently compounds of oxygen, and theſe compounds are both numerous and important agents in chemiſtry. The acids are of this kind, and their activity is principally dependent on their oxygen, which they yield readily to other bodies, and which by the denſe ſtate in which it exiſts, is often capable of exerting powerful affinities. All the metals, too, are capable of combining with this principle, from which a number of compounds are formed. It is the chief conſtituent principle of water. It forms a fourth part of the atmoſpheric air; and it is chiefly by its chemical action that that air produces ſuch important changes in the bodies expoſed to it. Laſtly, it is a principal ingredient in all the vegetable and animal products. Hence it is unqueſtionably more abundant in nature, and more extenſively diffuſed than any ſimple ſubſtance; its affinities are more numerous and more energetic, and the developement of its agencies forms the principal part of what has been termed, though improperly, the modern theory of chemiſtry.

"To complete the hiſtory of any ſubſtance, it is neceſſary to ſtate the relative forces of attraction which it exerts; and it has accordingly been uſual to add tables expreſſing theſe attractions. From what has been ſtated in conſidering the doctrines of chemical affinity, it will be underſtood that ſuch tables are far from repreſenting the real forces, but denote merely a ſeries of decompoſitions in which the body to which they relate is concerned, and which in almoſt every caſe ariſe in part from the operation of circumſtances independent of affinity. Such tables, however, are of ſome utility, and I ſhall therefore add them to the hiſtory of each ſubſtance where they appear to be ſufficiently accurate. The following table has been given of the affinities of oxygen, by

Lavoiſier.

Lavoiſier. They are the affinities exerted or modified by the action of heat. Thoſe which are exerted in the humid way, ſeem too uncertain and complicated to admit of being arranged with any advantage.

OXYGEN.

Carbon.	Antimony.
Zinc.	Quickſilver.
Iron.	Silver.
Hydrogen.	Arſenic.
Manganeſe.	Sugar.
Cobalt.	Sulphur.
Nickel.	Nitrous Gas.
Lead.	Caloric.
Tin.	Gold.
Phoſphorus.	Muriatic Acid.
Copper.	Nitrous Acid.
Biſmuth.	Oxide of Manganeſe."

Vol. II. p. 20.

The fourth chapter may be conſidered as an elaborate eſſay on the alkalies, wherein their nature, their properties, and the effects ariſing from their principal combinations, are regularly ſtated and examined. But this chapter, with the whole work, was written and publiſhed previous to Mr. Davy's diſcovery of the real nature of thoſe alkalies, from which it appears that they are nothing more than metallic oxides; with reſpect therefore to the nature of the alkalies, the above-mentioned chapter is at preſent unavoidably defective. But it is not to be doubted that, in a future edition, which this work highly deſerves, Mr. Murray will readily make all proper and neceſſary alterations. In naming the alkalies, this author has ventured to deviate from the common nomenclature only with reſpect to that alkali, which formerly was called the vegetable alkali. He calls it *potaſſa*, inſtead of potaſh, or potaſſe.

The arrangement of the combinations of oxygen with other ſubſtances is contained in the ſixth chapter, which by miſtake has been numbered the fifth. The combinations of oxygen, which are very numerous and important, are contained in the 6th, 7th, and 8th chapters; wherein the nature of water, of acids, of oxides in general, together with all the collateral phenomena and effects, ariſing from their formation, decompoſition, &c. are fully and diſtinctly deſcribed.

In the fourth book, which treats of *ſimple inflammables and of their binary combinations*, we find a full and ſatisfactory account of the diamond; its natural hiſtory, nature, and properties

properties are regularly arranged; mentioning the previous ſuſpicions, and the ſubſequent diſcovery, of its combuſtible nature. The hiſtory and properties of charcoal, or of carbon, ſo intimately connected with the diamond, follow with equal perſpicuity; containing a full and intereſting account of its extenſive uſes, and admirable properties. This introduces the carbonic acid gas, the carburated hydrogen gaſes, &c. which are accordingly treated of in the ſequel.

Sulphur is deſcribed next to carbon, in the ſecond chapter, which in a ſimilar manner contains the natural hiſtory of ſulphur, as one of the moſt uſeful minerals; its various properties, its combinations, and the remarkable products ariſing from them; among which its combination with oxygen is the moſt remarkable; for it forms the ſulphuric, formerly called the vitriolic, acid, or oil of vitriol. Its combinations with hydrogen, with alkalies, and with charcoal, are likewiſe very remarkable and important.

Phoſphorus is the laſt of the combuſtibles; it forms the ſubject of the third or laſt chapter of the fourth book. This ſingular ſubſtance has been diſcovered ſince the fifteenth century; but the preparation of it was long kept a ſecret. The preſent author gives the chemical hiſtory of phoſphorus, principally ſhowing its characteriſtic properties, together with the method of preparing it. In the ſequel he treats of the combuſtion of phoſphorus with other ſubſtances, as with the oxygen, which forms the phoſphoric acid; with the alkalies; with hydrogen, which forms a ſingular compound (viz. an aeriform fluid capable of taking fire by the mere contact of atmoſpheric air); and with the other inflammables.

The fifth book treats *of the undecompoſed acids*, viz. of the muriatic, the fluoric, and the boracic. Reſpecting the muriatic acid, this author mentions its various combinations, and eſpecially its combinations with different quantities of oxygen, which alter its properties in a moſt remarkable manner; thus the oxymuriatic acid has of late been found highly uſeful in the operation of bleaching linen and cottons, on account of its wonderful property of deſtroying vegetable colours.

The two laſt chapters on the fluoric and the boracic acids, are very ſhort. Forty-four pages of notes are placed at the end of this ſecond volume.

The third volume contains the chemical hiſtory of the reſt of the ſimple ſubſtances, viz. the metals in book ſix, and the earths in book ſeven; together with their combinations, and other collateral particulars. The metals, this author obſerves, may with propriety be reckoned among the in-

flammable

ſlammable ſubſtances, on account of their combining with oxygen; they are, however, diſtinguiſhed from the former by means of other peculiar properties, viz. great coheſion, ſuperior ſpecific gravity, luſtre, and opacity. The two new metallic ſubſtances, whoſe oxides, according to Davy's experiments, form the alkalies, are an exception to the above-mentioned obſervation reſpecting the ſpecific gravity of metals; for they are ſpecifically lighter than water.

The earths are abſolutely uninflammable, nor have they any of the other characteriſtic properties of the metals.

Thoſe two claſſes of bodies in various combinations, form the greateſt and moſt extenſive minerals, or the ſolid components of the terraqueous globe; whence originates the cloſe connection between chemiſtry and mineralogy; it being by the aid of chemiſtry, that thoſe moſt uſeful ſubſtances are diſtinguiſhed, ſeparated, purified, and finally brought into economical uſes. In conformity to this obſervation, Mr. M. ſtates the general object of mineralogy, the beſt arrangements of the ſubſtances, their more uſual compounds, their characters, and the methods of diſtinguiſhing them by means of their tranſparency, form, ſtructure, fracture, hardneſs, tenacity, frangibility, and ſpecific gravity. He then ſays,

"To theſe external characters are added a few of leſs importance, and requiring no particular obſervations, which are derived from properties peculiar to a few minerals, ſuch as that of adhering to the tongue; ſoiling the finger; feeling hard, or unctuous; giving a particular ſtreak on paper; giving, when ſtruck, a peculiar ſound; feeling cold when applied to the tongue; having taſte; or emitting ſome perceptible odour.

"The chemical characters of foſſils are leſs numerous, but they afford very important aid in diſcriminating them, and in fixing the ſpecies.

"The fuſibility is generally determined by the action of the blow-pipe, as we can thus operate on a ſmall fragment, and perceive eaſily the appearances preſented on fuſion. Some minerals are perfectly infuſible by it; others melt with facility; ſome fuſe with intumeſcence; others decrepitate or exfoliate when urged by the flame, or loſe their colour; in ſome the fuſion is partial; ſometimes the reſult is a kind of ſcoria; in many caſes it is a complete vitreous globule, tranſparent or opaque, and of various colours. Theſe appearances are diverſified by adding to the ſubſtance, which is the object of experiment, various fluxes, particularly borax, and the phoſphate of ſoda and ammonia. The volatility of minerals by heat is determined by ſimilar experiments, and attention is paid to the appearance of the vapour, its odour, &c.

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"The action of acids affords another important chemical character of foſſils, by obſerving whether they effervesce when touched with the acid, or whether, when a ſmall fragment is immerſed in it, it is partially or entirely diſſolved; if the ſolution is fluid or gelatinous; and what appearances it preſents from the action of reagents. Diluted nitric acid is generally uſed in theſe trials.

"To the characters taken from certain phyſical properties, are referred the phoſphoreſcence, electricity and magnetiſm of minerals. Phoſphoreſcence is peculiar to ſome minerals, and is therefore a property well adapted to aſſiſt in their diſcrimination. In ſome it is excited by attrition more or leſs ſtrong, in others by expoſing them to heat. The electrical ſtate, either poſitive or negative, is excited in ſome minerals by rubbing, in others by heat, a property which may be uſeful in diſtinguiſhing them; and iron in many ſtates of combination is diſcovered by its magnetic power.

"Laſtly, advantage is ſometimes taken in the diſcrimination of minerals, of what are named empirical characters; of which, perhaps, the moſt important is that derived from the natural aſſociation of minerals; ſome being very frequently found in the ſame ſituation, and even blended with each other; while there are others which have never been obſerved to occur together." Vol. III. p. 25.

This paſſage is taken from the author's general obſervations on the metals and their combinations, which precede the firſt chapter, and occupy 57 pages. Among thoſe obſervations on the metals we find alſo, 1ſt, a ſtatement of their number; from which it appears that ſeven metals only were known to the ancients, a few others ſeem to have been diſcovered during the dark ages; but within this few years their number has been augmented as far as 27 or 28. 2dly, remarks on their opacity, ſpecific gravity, colour, tenacity, malleability, and other properties; 3dly, the hypotheſes concerning their oxidation, formerly called their calcination; 4thly, the preſent theory; 5thly, the powerful effect of an acid in enabling a metal to decompoſe water, and receive the oxygen from it; 6thly, their combinations with acids; 7thly, the action of alkalies upon them; 8thly, their combinations with the ſimple inflammables; and 9thly, deſcription of general phenomena attending their combinations with each other.

The eight and twenty chapters of this ſixth book deſcribe the ſame number of metallic ſubſtances at preſent known; but independent of the two, whoſe oxides conſtitute the two fixed alkalies, according to Davy's diſcoveries.

The uniformity with which thoſe 28 chapters are drawn up, and the regular manner in which the peculiar characters,

ters, hiſtory, properties, and uſes, of each metallic body, are arranged, precludes the neceſſity of our giving a particular account of each. It will be ſufficient to obſerve that every one of thoſe chapters may be conſidered as a complete, though conciſe, eſſay on the particular metallic body of which it treats.

The ſeventh book treats *of the nine different earths*, and is accordingly divided into nine chapters; but previous to thoſe chapters it contains ſome general remarks upon all the earths, and their combinations. To each chapter upon any particular earth, the ſame remarks may be applied, that have already been made on the chapters of the preceding book; viz. that it contains whatever may be judged uſeful reſpecting the nature, the origin, the properties, and the combinations of that peculiar earth; particularly deſcribing the moſt uſeful properties or combinations. Thoſe chapters are not, however, nearly ſo extenſive as the chapters upon metals; the earths, upon the whole, not admitting of ſo great a variety of remarkable reſults, as the metallic ſubſtances.

Glaſs is one of the moſt uſeful products ariſing from the action of heat on ſiliceous earth and alkali, and the formation of this ſubſtance is accurately deſcribed at p. 547, and the following pages.

The fourth volume of this elaborate work contains the two laſt books; viz. the 8th on *vegetable*, and the 9th on *animal*, ſubſtances. The ſubdiviſions of which we ſhall briefly notice as before.

The nature of the ſubject of this laſt volume differs from that of the three preceding, in ſeveral ſtriking and important particulars. In the former volumes Mr. M. treated of ſimple ſubſtances. In the preſent he treats of vegetable and animal bodies, which are always compounds, and ſo intricate in their compoſition, as to require the ſtricteſt attention of the moſt experienced chemiſt for their analyſis or examination.

The ſimple ſubſtances, as they are found in the mineral kingdom, are generally united in binary combinations; or by the union of ſuch binary compounds, others are formed.

"The compounds," this author obſerves, "on the other hand, which are formed in the vegetable and animal ſyſtems, are more uniform with regard to the principles of which they are compoſed, but more diverſified in the modes in which theſe are combined: they conſiſt only of a few elements, which are united ſcarcely ever in binary, but always in ternary, quaternary, or even more complicated combinations; and from differences in the proportions, or in the modes of union, ariſe the extremely diverſified

ſified properties by which they are diſtinguiſhed. All the vegetable products may be ſaid to conſiſt of carbon, hydrogen, and oxygen; the animal, of carbon, hydrogen, oxygen, nitrogen, phoſphorus, and ſulphur. Some of the metals and earths, particularly iron, manganeſe, gold, ſilex, and lime, and the fixed alkalis, are likewiſe obtained from vegetable and animal bodies. But the quantities of theſe are ſeldom conſiderable: ſome of them are perhaps formed during the analyſis by which they are obtained, and others may be regarded as foreign ſubſtances accidentally introduced. Lime and iron are of theſe principles the moſt conſtant, and preſent in largeſt proportion." Vol. IV. p. 1.

In deſcribing the nature, the components, the products, and the various properties of vegetable ſubſtances, this author commences by explaining their formation, or, as he calls it, by explaining the chemical phyſiology of plants; deſcribing the appearances of their ſtructure which is exhibited in their diſſection, and diſcriminating between the various appearances, various conſiſtency, ſhape, &c. of the wood, the bark, the alburnum, and ſo forth; then gradually proceeding to the deſcription of the veſſels; their variety and their uſes. He notices the different opinions that have been advanced reſpecting the growth, the circulation of the fluids, the abſorption of the ſame, the effects of air and other elaſtic fluids upon the plants, and a variety of other particulars, the enumeration of which would extend the preſent, already long account, to a much greater length. In ſhort, it may be ſaid of this firſt chapter, which runs through 106 pages, that it contains whatever may be regarded as deſerving of notice, with reſpect to the phyſiology of plants,—their action, whilſt living, upon other ſubſtances, and the effects which are produced by the latter on the former, and on their products.

The ſecond long chapter, on the proximate principles of vegetables, contains in the firſt place ſeveral general remarks on the formation, diſtinguiſhing characters, peculiar uſes, and properties of the different vegetable products, ſuch as gum or mucilage, fecula, ſugar, gluten, albumen, wax, oils, reſins, tannin, the gallic and other vegetable acids, &c.

Theſe general remarks are followed by twenty-four ſections, wherein every one of the above products is diſtinctly deſcribed, together with the uſes to which it may be applied in commerce, in the arts, and in civil economy.

In the third chapter, which treats of the ſpontaneous chemical changes and decompoſition of vegetables, we find a particular deſcription and examination of the moſt important proceſſes in which vegetables are concerned; and ſuch are

the formation of wines, of ſpirits, of ethers, and of vinegar; alſo the putrefactive fermentation, and the ſpontaneous decompoſition, which laſtly leaves carbon, bitumens, coal, naphtha, aſphaltum, amber, the ſuccinic acid, mellite, and the mellitic acid. Thoſe particulars, accompanied with the theories, hypotheſes, or opinions that have been advanced concerning them, are contained in four ſections.

The ninth book treats *of animal matter*, which this author compriſes under three diviſions; 1ſt, conſidering what relates to the formation of animals, as far as is dependent upon chemical action; 2d, deſcribing the varieties of animal matter; and 3d, giving an account of the decompoſitions they ſuffer, and the ſpontaneous changes to which they are liable.

In the firſt chapter, the diſtinction between vegetable and animal matter is pointed out in the following words:

"When vegetables are decompoſed by heat, the products of the decompoſition are empyreumatic oil and acid, carburetted hydrogen, carbonic oxide, and carbonic acid gaſes, the reſiduum being charcoal. Some likewiſe afford ammonia, but it is yielded only in ſmall quantity, and by a few of them. Animal ſubſtances, along with the uſual products of the analyſis of vegetable matter, invariably afford a large quantity of ammonia when they are decompoſed by heat. They give alſo ſome other peculiar products, particularly compounds of ſulphur and phoſphorus with hydrogen, the pruſſic acid, and phoſphoric ſalts.

"Theſe differences between the animal and vegetable products, ariſe from the difference in their chemical compoſition. That of animal ſubſtances is more complicated than that of vegetable matter, as, beſides carbon, hydrogen, and oxygen, they always contain nitrogen, and generally phoſphorus and ſulphur. The preſence of theſe principles dividing the attractions ſubſiſting between the carbon, hydrogen, and oxygen, weakens their force, and hence theſe complicated compounds are more liable to decompoſition, and their elements have a powerful tendency to enter into binary or ternary combinations. To this cauſe is owing the great ſuſceptibility of decompoſition which characterizes the animal products." P. 509.

In the ſequel thoſe particular ingredients are further examined, after which the modes of taking nouriſhment, the aſſimilation of the ſame, the nature of the chyle, the formation of the different animal matters, the proceſs of ſanguification, and other ſuch particulars are regularly examined.

The ſecond chapter on animal products, is divided into ſeventeen ſections, wherein the animal products, ſuch as the blood, the chyle, the milk, the fat, the ſaliva, the bones, &c.

are

are particularly deſcribed in a chemical ſenſe; ſtating their natural ſound ſtate, and the alterations which they undergo when expoſed to air or to heat, or to acids, or alkalies, &c.

The laſt chapter of this book, and of the work, treats of the decompoſition of animal matter.

"The elements (this author obſerves) of which the greater number of animal ſubſtances are formed, having mutual energetic affinities, and the operation of theſe affinities being favoured by the ſtate of condenſation in which they exiſt, theſe ſubſtances are extremely liable to decompoſition, from the re-action of their conſtituent parts, in conſequence of which new combinations are formed. Theſe may take place either at natural temperatures, or at temperatures more elevated; and according to either of theſe circumſtances, the kind of decompoſition, and the new combinations that are eſtabliſhed, are different. In concluding the hiſtory of animal ſubſtances, both ſpecies of ſpontaneous decompoſition are to be conſidered." P. 724.

Theſe two ſpecies of decompoſition are examined in the two ſections which follow this paragraph.

This work concludes with a copious alphabetical index of the particulars more deſerving of notice throughout the four volumes; and contains nine copper-plates, the figures of which are engraved only in out-line.

Having now given as ample an account of this extenſive and elaborate work, as the limits of our publication could conveniently admit, and having in the courſe of the preceding pages, manifeſted our favourable opinion of it; we ſhall conclude by briefly obſerving, that if we have not met with much new matter in the four volumes of which it conſiſts, we have, however, found abundant reaſon to admire the vaſt ſtore of information it contains, the regular manner in which it is arranged, and the perſpicuity with which the whole is deſcribed. In conſequence of theſe obſervations, we heſitate not to recommend it as a moſt uſeful and valuable publication.

ART. II. *The Cottagers of Glenburnie; a Tale for the Farmer's Ingle-nook. By Elizabeth Hamilton, Author of the Elementary Principles of Education, Memoirs of Modern Philoſophers, &c. &c. &c.* 8vo. 402. pp. Edinburgh, Manners and Miller; London, Cadell and Davies. 1808.

NO writer of the preſent age has more uniformly employed his or her talents for the benefit of mankind, than Mrs. Hamilton; and few writers have obtained a greater

greater ſhare of approbation. Her former works are calculated for the inſtruction of what may be conſidered the higher orders of ſociety—country gentlemen, modern philoſophers, male and female, and young ladies of high rank and fortune; the work before us, for the middling and lower claſſes, eſpecially in Scotland. Her principal objects are to repreſs vanity and diſſipation among her fair country-women of moderate fortune; and to introduce habits of neatneſs, induſtry, order, and reſignation among the vulgar of both ſexes. To make her leſſons the more palatable, ſhe conveys them under the form of a ſimple tale, of which the heroine is a Mrs. *Maſon*, a very reſpectable character.

This lady is introduced to us at *Gowan-brae*, the houſe of a Mr. Stewart, who is denominated *factor* (we ſuppoſe land-ſteward) on the eſtate of lord Longlands, at which ſhe arrives, lame and fatigued, on her way to Glenburnie; and as ſhe came not in a carriage, but on horſeback, ſhe is received in a very different manner by that gentleman's two daughters. The elder, whoſe mind is wholly occupied with what ſhe deemed *genteel*, frowns on her with contempt, and wonders that her father could admit ſuch *trumpery perſons* into his houſe; while the younger, who had often heard her dear deceaſed mother ſpeak of Mrs. Maſon with eſteem and affection, as one of her moſt valuable friends, receives her as ſhe had been received by her father, with the moſt unaffected kindneſs. To this amiable girl, Mrs. Maſon relates her ſtory, while Mr. Stewart is abſent from *Gowan-brae* on buſineſs, and Miſs Stewart on a viſit to ſome of her *genteel friends*. The ſtory, though well told, is too long; for the greater part of it can intereſt none but ſuch as conſider the jealouſies and cabals, which occur among the ſervants in a great man's houſe as matters of importance; and theſe things are not likely to draw the attention of ſuch readers as the cottagers of Kilbernie, for whoſe inſtruction the work is chiefly calculated. It was indeed neceſſary to make the reader acquainted with Mrs. Maſon, and extremely proper to ſhow how ſhe had riſen by ſteady and upright conduct, from the ſtate of a beggar orphan, to the ſtation of Engliſh governeſs to a nobleman's daughters; and it was not leſs proper to account for her chooſing as the ſcene of her retirement, ſuch a village as Glenburnie is deſcribed to be; but the cabals of the Jackſons, the Dickenſons, and the other ſervants in the houſe of lord Longlands, are detailed with a minuteneſs which we felt tedious, and which

can excite no intereſt, we ſhould think, in the breaſts of Scottiſh peaſants.

Mr. Stewart, his ſecond daughter, and his two ſons, accompanied Mrs. Maſon to Glenburnie, a paltry village, diſtinguiſhed not more for the romantic beauty of its ſituation, than for the dirtineſs, indolence, and obſtinacy of its inhabitants, who are all, except the miniſter of the pariſh, and a William Moriſon, with his family, repreſented, as wedded to their own opinions, however abſurd, and totally regardleſs of what the loweſt cottager in England conſiders as eſſential to the comforts of life. In this ſequeſtered place Mrs. Maſon took up her abode with John Mac Clarty, a ſmall farmer, whoſe wife was her couſin, and with whom ſhe had hoped to live comfortably and uſefully, on the ſmall penſion allowed her by the family in which ſhe had been governeſs. Her hopes however were ſoon fruſtrated. The dirtineſs of the houſe; the obſtinacy of the mother; the perverſeneſs of the children through exceſſive indulgence; and the indolence of the father, who, as Mr. Mac Clarty obſerved, could not be *faſhed*, rendered it impoſſible for Mrs. Maſon to remain longer with her couſin than three months.

The hovel of the Mac Clarties is deſcribed as having a greater reſemblance to a hogſty than to the habitation of human beings; the family themſelves, as filthier than the inhabitants of a ſty; their prejudices of all kinds as unconquerable; and the children are encouraged, by the falſe indulgence of their mother, to deſpiſe alike her commands and the commands of their father! On the third day after Mrs. Maſon's arrival among them, the eldeſt ſon, in direct oppoſition to the will of his father, expreſſed as well in threats as by intreaties, goes off to a fair with his mother's approbation, and is there inliſted by a recruiting party in a ſtate of intoxication. The old man, hearing what had befallen his wayward ſon, follows him with money to purchaſe his diſcharge; but is robbed by the way and ſeverely beaten; and returns in a fever which ſoon puts a period to his life. The abſurd conduct of Mrs. Mac Clarty and her neighbours, who reſiſt every rational advice that is given to them for the treatment of the ſick man, as ſavouring of "the law of works," ſpreads the infection firſt through the family, and afterwards in the village; and to add to the miſery of the ſcene, produced by filial diſobedience, the rebellious ſon, deſerting from the corps into which he had been inliſted, arrives at Glenburnie, merely to witneſs the death of his father, and the extreme danger of his mo-

ther

ther and brother in the delirium of fever, when he is apprehended by a party which had been diſpatched in purſuit of him, and carried back to head quarters to be tried for his life.

After the funeral of Mr. Mac Clarty, Mrs. Maſon and the miniſter of the pariſh exerted themſelves with effect to ſave the life of the untoward youth, whoſe conduct had been productive of ſo much diſtreſs, not only to his own family, but through the whole village; and Mrs. Mac Clarty expreſſed, in peeviſh terms, her gratitude. She had been diſguſted by Mrs. Maſon's innovations, during her illneſs, in the management of the affairs of the family; and though the girl, who carried the butter and cheeſe to market, had delivered to her more money than ſhe had ever received in one week before, ſhe was ſeriouſly offended at her kinſwoman for having preſumed to *waſh the churn*, and to free the butter from *cow's hairs*, which ſhe ſaid were *lucky*. In theſe abſurd prejudices ſhe was encouraged by her neighbours, whoſe ſpiteful envy of Mrs. Maſon's accompliſhments knew no bounds; and that lady being inſulted by Robert Mac Clarty, who had ſucceeded to the farm in conſequence of his father's death, and the abſence of his elder brother, made an agreement with Moriſon and his wife to become their lodger. This event indeed opened the eyes both of Robert and his mother to the impropriety of their conduct; for though the latter felt little gratitude, and the former none, to Mrs. Maſon for her attention to them in the extremity of their diſtreſs, they were both aware that their rudeneſs and inſolence had thrown in the way of the Moriſons advantages, which might have been their own; and their breaſts were filled with rage and envy.

While theſe things were going on among the cottagers of Glenburnie, Miſs Stewart, who had gone with her *genteel friends* to the Edinburgh races, was inveigled by her own vanity and abſurd ambition into an *irregular*, and what would, in England, have been an *illegal* marriage, with a Captain Mollins; who gave himſelf out for the head of a family, and the heir to a large eſtate in Dorſetſhire. Mr. Stewart had indeed got the young couple *regularly* married at Perth, and returned to Gowan-brae; but not believing the tales that Mollins had told of himſelf, he heſitated about ſettling the whole of his daughter's fortune on her huſband, till he ſhould ſettle in return an adequate jointure on her. This Mollins refuſed to do; and Mr. Stewart, in his diſtreſs ſent a meſſage to Glenburnie, requeſting the favour of a viſit from Mrs. Maſon, whom he wiſhed to conſult on a

matter of importance. Mrs. Maſon inſtantly diſcovered Mollins to be an old acquaintance, the ſon of a village *ſhoemaker* in Yorkſhire, and communicated the intelligence, together with the hiſtory of the young man, to the aſtoniſhed family, at the very inſtant that Mrs. Mollins was ſpeaking contemptuouſly to her father for his prejudices againſt *genteelity*, which ſhe believed would have led him to marry her to a *ſhoemaker* rather than to a *gentleman!* Mollins, however, is proved to have good diſpoſitions; by the intereſt of one of Mr. Stewart's relations he obtains an office under government; his wife's notions of *genteelity* are gradually corrected; and the marriage proves ultimately happier than at one period there was ground to expect.

On her return to Glenburnie, Mrs. Maſon took poſſeſſion of her lodging in the houſe of William Moriſon, whom ſhe had now the pleaſure of ſeeing appointed to the office of pariſh ſchoolmaſter, taking upon herſelf the charge of inſtructing the girls, and ſuggeſting many of the moſt important improvements that were introduced into the ſchool, as well as into the domeſtic economy of the ſchoolmaſter and his wife. In this part of the tale, Mrs. Hamilton, who is, we believe, a native of the North of Ireland, pays, with great propriety, the tribute of well merited reſpect to the memory of a Mr. *David Manſon*, ſome time ago ſchoolmaſter in Belfaſt, who appears to have anticipated not Mr. Lancaſter only, but even Dr. Bell, in ſome of the moſt important improvements which they have introduced into the diſcipline of large ſchools; but her ſneer at the attacks of bigotry and envy, alluding to what ſuch writers as Mr. Bowles and Mrs. Trimmer conſider as the defects of Mr. Lancaſter's plan, might ſurely have been omitted.

At Glenburnie, Mrs. Maſon, and Mr. Moriſon, after ſome oppoſition at firſt from the *bigots* to *dirt* and *indolence*, among whom Mrs. Mac Clarty diſplayed the moſt ardent zeal, eſtabliſhed a ſchool renowned through all the country, of which the good effects were ſoon ſeen in the neatneſs of the houſes, the cleanneſs of the ſtreets, and the induſtry and ſoftened manners of the inhabitants of the village. After many years ſpent in this uſeful employment, Mrs. Maſon retired to a cottage built for her in the pleaſure grounds of Hill Caſtle, by lord Longlands, in gratitude for the ſervices which ſhe had rendered to him and his ſiſters during their infancy and childhood; and there ſhe had the pleaſure of ſeeing Miſs Mary Stewart her favourite, at Gowan-brae, married to an excellent young man, poſſeſſed of a handſome property in the neighbourhood.

Such

Such are the outlines of this very intereſting and inſtructive tale; but that our readers may judge for themſelves of the manner in which it is told, it is proper to preſent them with an extract, though not very eaſy to make a ſelection. Some of the paſſages, which are perhaps the beſt, abound with Scottiſh words and Scottiſh phraſes, which, though their meaning is ſufficiently apparent, when the reader is led to it by the context, would hardly be intelligible to the natives of England, in a detached paſſage of ſuch a moderate length as our limits will admit. The following, however, needs no comment to render it perfectly intelligible to every reader. Immediately on Mrs. Maſon's firſt arrival at Glenburnie, Mrs. Mac Clarty fell to buſying herſelf in ſweeping the hearth and doing many other things, which the company obſerved that her eldeſt daughter, who was ſtanding by, and leaning againſt the wall, might do for her; but inſtead of taking the hint, which indeed was not inforced by the mother,

"The gawky girl began to rub the wall up and down with her dirty fingers; but happily the wall was of too duſky a hue to be eaſily ſtained. And here let us remark the advantages which our cottagers in general poſſeſs over thoſe of our ſouthern neighbours; theirs being ſo whitened up, that no one can have the comfort of laying a dirty hand upon them, without leaving the impreſſion, an inconvenience which reduces people in that ſtation to the neceſſity of learning to ſtand upon their legs, without the aſſiſtance of their hands; whereas in our country, cuſtom has rendered the hands in ſtanding at a door, as in going up or down a ſtair, no leſs neceſſary than the feet, as may be plainly ſeen in the finger marks which meet one's eyes in all directions.

"Some learned authors have indeed adduced this propenſity, in ſupport of the theory which teaches, that mankind originally walked upon all fours, and that ſtanding erect is an outrage on the laws of nature; while others, willing to trace it to a more honourable ſource, contend that as the propenſity evidently prevails chiefly among thoſe, who are conſcious of being able to tranſmit the colour of their hands to the objects on which they place them, it is decidedly an impulſe of genius, and in all probability from our Britiſh anceſtors, whoſe paſſion for painting is well known to have been great and univerſal." P. 141.

That this tale is calculated to be productive of much good among that claſs of people for whoſe inſtruction and amuſement it is chiefly intended, appears to us indiſputable; provided they can be perſuaded to read it with attention and without prejudice. Of this however we are doubtful. We have not yet forgotten the loud though groundleſs

clamour excited by Johnſon's admirable account of his *Journey to the Weſtern Iſlands of Scotland*; and though we are willing to believe that our countrymen on the north ſide of the Tweed have got rid of many of their national prejudices in the courſe of thirty years; it ſeems not improbable that the children of that generation, which was ſo cauſeleſsly indignant at the greateſt man of his day for exhorting them to plant, and for declaring that he had travelled two hundred miles along the eaſt coaſt of Scotland without ſeeing more than one tree not younger than himſelf, may feel ſomething of a ſimilar indignation againſt a highly accompliſhed woman for expoſing to the view of Engliſhmen, the naſtineſs of their cottages, and the conceited obſtinacy of their peaſants. Mrs. Hamilton however may conſole herſelf with the conſciouſneſs of having lent her aid to the improvement of her adopted country; and as we are perſuaded that her book will run through more than one edition (it certainly deſerves to go through many) we would point out the very few grammatical errors which we have obſerved in it, had ſhe ſhown herſelf leſs eaſily provoked by friendly criticiſm. She ſays indeed, that "Let the critics do their worſt, ſhe has found a cure for every wound which they can inflict on her vanity;" but as ſhe is too well acquainted with the feelings of the human heart, not to know that both men and women, far from writing two peeviſh pages of remarks on what they *deſpiſe*, never permit ſuch things to employ their thoughts even for a moment, ſhe will pardon us for ſuſpecting that the cure which ſhe has found is not ſo ſovereign as ſhe wiſhes the public to believe; and that public would deem us ungrateful indeed for the entertainment which we cheerfully acknowledge that ſhe has ſo often afforded us, were we wantonly to aggravate the pain of a wound, which ſeems to be incurable *.

ART. III. *A Portraiture of Methodiſm: Being an impartial View of the Riſe, Progreſs, Doctrines, Diſcipline, and Manners, of the Weſleyan Methodiſts; in a Series of Letters addreſſed to a Lady. By Joſeph Nightingale.* 8vo. pp. 490. 10s. 6d. Longman and Co. 1807.

IN the preface to this book, Mr. Nightingale claims permiſſion to deprecate the ſeverity of Criticiſm, "as to the *manner* of its execution, and as to the *matter*;" he "deſires

* See Brit. Crit. vol. 29, p. 348.

only

only that it may ſtand on its own merits, as an impartial and fair account of the people whoſe hiſtory, &c. he has attempted to develope." We ſhall do Mr. N. more juſtice than he would himſelf exact from us, by declaring that not only the matter of his book ſeems to us entirely to anſwer his own character of it, but that the manner of it alſo is far from being exceptionable. We have derived from his book both inſtruction and amuſement; and are the better pleaſed with it, not only becauſe it appears to contain the truth, but becauſe we can diſcover no motive for its publication but the love of truth.

Mr. N. deſcribes himſelf as a methodiſtical diſſenter from the church, and in no manner diſpoſed of courſe to bring contempt upon Methodiſts or their cauſe; yet certainly he gives ſuch an account of the errors and extravagancies of ſome of his brethren, as ſhould make men very cautious how they join their ſocieties. For the general reſult of the whole account ſeems to be this: that the firſt founders and inſtitutors of methodiſm were clearly convinced that they were in ſtrict agreement with the eſtabliſhed church, and therefore that their ſeceſſion was no ſchiſm; and that, however many methodiſts may have pretended to be governed by the immediate influence of the Holy Spirit, in their praying and preaching, and forms of diſcipline; yet through the groſs ignorance of ſome, and the frantic enthuſiaſm of others, much diſorder and confuſion, many unjuſtifiable extravagancies, many diviſions and much animoſity, have prevailed, and ſtill do prevail among them. We ſhould therefore rather hope that the fair concluſion to be drawn is, that as to all the real benefits of methodiſm, they may be found, if men chooſe it, in the church; and that to ſecede for the purpoſe of being better taught, more in the way of ſalvation, more at peace, and more at liberty, is a very raſh and hazardous ſtep. In regard to the laſt article, religious "liberty," Mr. N. very plainly proves, that their boaſted toleration is but a phantom; the ſpirit of perſecution has even influenced them in many of their moſt public proceedings; nor are they without their teſts, articles, and ſubſcriptions, and every diſpoſition to an eccleſiaſtical hierarchy. We do not at all find fault with theſe fences and ſecurities (perſecution always excepted), but we muſt confeſs ourſelves glad to find, that ſince things are commonly inſiſted on, by diſſenters in general, as the moſt obnoxious appendages of the eſtabliſhment, that ſeceſſion from the church will not in all inſtances releaſe them from ſuch bonds. Mr. N. ſeems to have a general objection to them upon

principle, and therefore we would not wiſh to cite him as an authority, any further, than as his teſtimony tends to ſhow us that ſuch things are. He draws a compariſon indeed in his 88th letter between the toleration of methodiſm, and that of the church, not very creditable to the latter; which he ſhows to be liberal to ſo blameable a degree, that in conſequence of not duly enforcing obedience to the canons and articles, clergymen are ſuffered to preach doctrines and follow practices very contrary to both; whereas among the methodiſts, "whatever the ſociety may require of candidates on their admiſſion, it is certain, that having once entered, it is expected they will not vary one jot or tittle from the true methodiſtical creed." This is certainly conſiſtent; and while the door is left open for ſeceſſion and removal, where compliance cannot be conſcientiouſly given, we are at a loſs to conceive how the church can ever be accuſed of perſecution in expecting a like conformity from her members, but particularly from her miniſters. We have here at leaſt the teſtimony of a diſſenter, to the barefaced anomaly of doing otherwiſe. We do not ſay this with any wiſh to provoke or multiply eccleſiaſtical proſecutions, but for the ſake of admoniſhing all offending individuals, that in the eyes of the moſt tolerant diſſenters, conformity both of life and doctrine is a qualification not to be diſpenſed with, in the profeſſed members of all aſſociations and eſtabliſhments. Toleration requires, that the door ſhall always be left open for conſcientious ſeceders, but canons and articles are not to be trifled with. Mr. N. will by no means admit that Mr. John Weſley could ever clear himſelf from the charge of ſchiſm, in the formation of Methodiſt Societies and the introduction of lay-preaching.

Much of the contents of Mr. Nightingale's book is to be found in various other publications, particularly the Biographical Anecdotes of the two Weſleys; and the Account of the Origin and Progreſs of Methodiſm. Mr. N. however, has the merit of having ably ſelected what is moſt worthy of notice, and having enlivened his narration with many entertaining anecdotes. Theſe ſometimes approach certainly to banter and ridicule; but as Mr. N. conſtantly diſclaims all ſuch intentions, we ſhall only obſerve that his remarks ſeem to be juſt, and his anecdotes very aptly introduced. The work conſiſts of forty-four letters, no one of which can be ſaid to be unintereſting. Mr. N.'s impartiality is ſcarcely to be doubted, ſince he labours hard to vindicate even what appears to him to be objectionable, from all

unjuſt

unjuſt imputations; as in particular with regard to the methodiſtical *Agapæ* and *Watch-nights*, which in his 21ſt and 22d letters he defends from all charges of licentious irregularities; ſtill however acknowledging them to be the occaſion of great diſturbances and extravagancies, and therefore wiſhing them aboliſhed. Nothing can be more humorous than the ſpecimens he gives of the methodiſtical ſtyle of preaching in his 26th letter. We ſhall preſent our readers with the following extract:

"Many of the methodiſt preachers ſhew conſiderable acuteneſs in the choice, and dexterity in the elucidation of their text. I have known the moſt quaint and out of the way paſſages choſen for the ſubject of a methodiſt ſermon, ſuch as, "Sat on the great pot,—two legs and a piece of an ear," &c. Mr. Clarke mentions two of his colleagues, who "trifled away the whole year in this way. Their texts," ſays he, "were continually ſuch as theſe: 'Adam, where art thou?'—'I have ſomewhat to ſay unto thee.'—'If thou wilt deal juſtly and truly with my maſter, tell me.'—'I have put off my coat, how ſhall I put it on?'—'Thy mouth is moſt ſweet,' &c. "Theſe ſolemn triflers," adds Mr. Clarke*, "did no good; and they are both long ſince fallen away."

"This gentleman ſeems to be aware of the fact, that many of theſe "ſolemn triflers" are ſtill remaining among the methodiſts. It would be much to the credit of their cauſe, were they all "fallen away."

"Notwithſtanding Mr. Clarke's advice, many of his brethren ſtill aſſume an air of importance while in the pulpit: and have many fantaſtic attitudes: being ſtill afflicted with that ſpecies of *paralyſis* termed *St. Vitus's dance*, as is evident from their *queer noddings*, *ridiculous ſtoopings*, and *erections* of the body, ſkipping from one ſide to the other of the deſk, knitting their brows; with other theatrical and foppiſh airs. Yea, many do ſtill flouriſh their handkerchiefs, and gaze about upon the congregation before they begin their work. They ſtill *whiſper* in the beginning of their prayer; *ſtorm* and *bellow* in the middle, and *ſcream* towards the end, always however loſing their fervor when they come to repeat the Lord's prayer.

"Neither has this worthy and ſenſible man been more ſucceſsful in reclaiming his fellow labourers from the weak and childiſh practice of interlarding their diſcourſes with quotations from the poets. The laſt time I had the honor of hearing a ſermon by Mr. Benſon, one of their moſt popular preachers, I could not

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* Theſe references to Mr. Clarke relate to that gentleman's Letter to a Methodiſt Preacher.

help

help remarking that Thomſon, Young, Blair, and Charles Weſley, contributed as much, or more, to that diſcourſe, as [*than*] the writers of the four goſpels, or even St. Paul himſelf. It is true, Mr. Benſon ſpouted well, and his favourite authors were introduced with ſpirit and grace. I muſt, however, be allowed to conjecture, that when Thomſon wrote his "Seaſons," Young "the Night Thoughts," and Blair "the Grave," none of them *dreamed*, poets as they were, that they were at that time compoſing methodiſt ſermons.

"Mr. Clarke very properly cautions his brethren againſt the common practice of treating a ſubject "negatively and poſitively;" of "ſhewing *negatively* what a thing is *not*," and adduces the following inſtances of this injudicious mode of handling the word of God, which, he ſays, have come within the compaſs of his own obſervation. "A gentleman took for his text, Iſaiah xxviii. 16. "he that believeth ſhall not make haſte." On this he preached *two* ſermons. His diviſion was as follows: "I ſhall firſt prove that he who believeth *ſhall make haſte:* and 2dly, ſhew in what ſenſe he that believeth *ſhall not make haſte.*" On the firſt, which was a flat contradiction to his text, he ſpent more than an hour; and the congregation were [*was*] obliged to *wait* a whole month before he could come back to inform them, that he who believeth *ſhall not make haſte.*

"Another took his text from Pſalm xxxiv. 19. "Many are the afflictions of the righteous, but God delivereth him out of them all." His diviſion was as follows: "In handling this text, I will firſt prove that there is *none righteous:* 2dly, that the afflictions of the *righteous* are many: and 3dly, that the Lord delivereth them out of them all!"

"I myſelf knew an inſtance of this kind, and from this very text, with only a ſlight variation in the words of the diviſion. My Champion, 1ſt enumerated the troubles of the *righteous:* 2dly, proved "*there is none righteous, no not one:*" and 3dly, ſhewed how the Lord delivereth them out of them all!

"Another took Luke xii. 32, "Fear not little flock; for it is your Father's good pleaſure to give you the kingdom." In oppoſition to the *letter* of this text, the preacher laboured to prove that the flock of Chriſt is *not* a *little* but a *large* flock: and in order to do this, brought in multitudes of pious heathens, vaſt numbers who ſought and found mercy in their laſt hour, together with myriads of infants, idiots, &c. Inſtances of ſuch glaring abſurdity are not however *very common;* and when they do occur, they are chiefly among the local preachers, or the very young and aged travelling preachers. Some of the preachers, who though more judicious in the choice of texts, and more rational in their explications, are nevertheleſs too much diſpoſed to eke out a text into ſeveral diviſions and ſubdiviſions—to wire-draw and diſtort a paſſage, till every word, and almoſt every

letter,

letter, like the well-known ſermon on the word MALT, is made the ſubject of a diviſion. From numerous inſtances which have fallen within the compaſs of my own obſervation, the two following ſhall ſuffice. Ezekiel xviii. 13. "Why will ye die?" divided as follows: *Why* will ye die?—Why will *ye* die—Why will ye *die?* Again, Rev. iii. 20. "Behold I ſtand at the door and knock: If any man hear my voice, and open the door, I will come into him, and will ſup with him, and he with me." Divided as follows: (1.) *Behold!* (2.) *I.* (3.) *Stand* at the (4.) *Door* and (5.) *Knock*; If (6.) *any* man hear my (7.) *voice* and (8.) *open the door*, (9.) *I* will (10.) *come in* to him, and will (11.) *ſup with him*, and (12.) *he with me*. Theſe duly and appropriately ſubdivided, with an exordium, application, recapitulation, and concluſion made up a ſermon of no contemptible dimenſions. The perſon who thus exhibited his ſkill in the rule of diviſion, is at this time a travelling preacher! The methodiſt preachers have been accuſed of *always* preaching ſo as to inſpire their hearers with terror and alarm. This is not the fact: they do often fall into the other extreme, and keep the congregation in a conſtant *titter*, during the whole ſermon." P. 254.

In juſtice to Mr. Nightingale, we ought to obſerve that he cloſes this letter with the warmeſt commendations of the piety, and decent demeanour of ſome of the Weſleyan methodiſts, and of the mode of preaching adopted by certain of their miniſters.

"The learning and piety of Mr. Adam Clarke—the zeal and liberality of Mr. Jabez Bunting—the ſimple and unaffected devotion of Mr. Joſeph Entwiſle—and the blunt honeſty of Mr. Joſeph Bradford," ſays Mr. N. "are noble and honourable exceptions to the cenſure I have been impelled by the demands of impartiality, to paſs upon one or two of their brethren."

In the ſame ſpirit of impartiality, in another letter, Mr. N. beſtows the following animated eulogium on the eſtabliſhed clergy:

"It is neceſſary to make one or two remarks on the intemperate conduct of ſome of the preachers, in pointing out the errors of the clergy. We may aſk, who made theſe methodiſts judges in Iſrael? who gave them authority to abuſe, in public and private, the character of a body of men, whoſe learning, piety and morality, are in a great degree the honour of our iſland? Although myſelf a Diſſenter, I am conſtrained to acknowledge, that the great bulk of our national learning is to be found among the clergy of the eſtabliſhment. In the practice of morality in general, what body of men in the world exceeds that of the regular clergy of theſe kingdoms? I am perſuaded, not any.

Pray

Pray who are the great promoters of thoſe public charities, thoſe learned and beneficent inſtitutions which are at once the glory, the happineſs, the bulwark of our country? Not the methodiſts; but the biſhops and clergy of the eſtabliſhed church. Were they to withdraw their patronage and ſupport from every charitable inſtitution in the kingdom, the widow's heart that now ſings for joy, would droop within her; the poor, now raiſed by their munificence and public ſpirit, would fall to riſe no more. Let us only look at the liſts of names which are printed with the periodical reports of almoſt every literary and charitable inſtitution in theſe kingdoms, and we ſhall find this feeble teſtimony to the worth of our national clergy confirmed in the ampleſt manner. Conſidered as a body, they are, doubtleſs, the ornaments of the religion they teach, and of the country that ſupport them; and ſhall a few miſtaken methodiſt preachers take upon them, without cenſure, to vilify theſe men as "dumb dogs;" as unenlightened, worldly, unregenerate, unconverted ſinners, without hope, and without God in the world? Is it to be tolerated, that becauſe the regular clergy are diſpoſed to act ſoberly in their public miniſtrations, and to *read* their diſcourſes, inſtead of pouring out upon the people a heap of crude, undigeſted, extemporaneous matter, that therefore they ſhall be conſidered as blind leaders of the blind?

"It is in vain for the methodiſts to pretend to be of a ſpirit different to the one I have been here alluding to, concerning their reſpect for the clergy. Every methodiſt in the kingdom knows, if he would confeſs it, that thoſe clergymen who do not preach extempore, are looked upon as unevangelical, unconverted men. Nothing is a ſurer teſt of a clergyman's being an *unenlightened man*, than his uſing notes in the pulpit. The exceptions to this illiberal notion, are very few indeed; elſe, whence is it that thoſe clergymen who preach extempore are alone called goſpel, evangelical, and enlightened miniſters? Many aged and truly reſpectable miniſters of the eſtabliſhed church may now ſay: "Thoſe who are younger than I, have me in deriſion, whoſe fathers I would have ſcorned to have ſet with the dogs of my flock."

"I am aware that the praiſe I have here beſtowed on the miniſters of the church, muſt be given with ſome painful exceptions; that pluraliſts, and nonreſidents, do ſtill diſgrace the eſtabliſhment; and that ſome of the clergy are immoral men, regardleſs of their flock, while they ſecure the fleece. But I repeat it with pleaſure, the bulk of the clergy is compoſed of men of profound learning, ſincere piety, and extenſive liberality. I ſhould be ſorry to ſee theſe men removed from their livings, to make room for their calumniators. I ſhould be ſorry to ſee our eccleſiaſtical eſtabliſhment reduced to that ſtate of barbarity from which it has long been emerging." P. 376.

Mr.

Mr. N. gives a particular account of the diſcipline of the methodiſts, their band and claſs meetings; prayer meetings, love-feaſts, watch-nights, conferences, &c.—Where he can, he praiſes and commends; where he cannot, he cenſures freely, and apparently with much reaſon and good ſenſe. We know not exactly under what claſs of methodiſts Mr. Nightingale ranks himſelf, but that he is one he avows, and a preacher too. Nevertheleſs, he certainly with great adroitneſs, lays open all the weak parts of methodiſm, and diſcovers many abuſes and extravagancies; contending at the ſame time that it has altogether done much good in reclaiming the wicked from their evil ways.

In ſeveral of the Letters we have ſpecimens of methodiſtical poetry, ſome good and ſome bad. Thoſe of Mr. Charles Weſley are to be claſſed among the former; and we were pleaſed to ſee his beautiful Funeral Hymn, preſerved in Letter xxxiii. though we muſt confeſs not unjuſtly criticized in ſome places by Mr. Nightingale, p. 366. Mr. N. is very ſevere upon Mr. Weſley and his adviſers, for aſſuming the power and privilege of ordination. Mr. Charles Weſley, he tells us, conſtantly ſet his face againſt the practice, and oppoſed it with all his might. Here Mr. N. is alſo very candid and fair. As a diſſenter, he does not himſelf object to "any Chriſtian man *laying hands* on as many of their fellow-chriſtians as wiſh it," but he thinks Mr. Weſley wrong in "violating ſo conſpicuous a principle of the church to which he profeſſed to belong," and we certainly agree with him. We have a good account in the xlth Letter, of the differences ſubſiſting between the Whitfieldite and Weſleyan methodiſts, which ſeem to be no other, than what have long diſtinguiſhed the Calviniſt from the Arminian.

In the account of the finances of the ſect, Mr. N. calculates that the total amount of the ſeveral ſums of money annually collected from the members of the methodiſt ſocieties, in Great Britain and Ireland, is upwards of 97,285*l.* and their numbers he computes at 700,000.

We ſhall here cloſe our account of this publication, with our thanks to Mr. N. for the curious and intereſting information it contains, much of which is new to us, though the ſubject has often attracted our notice, and engaged our attention.

ART. IV. *Poems and Tales, by Miſs Treſuſis.* 12mo. 2 Vols. Price 14s. Tipper. 1808.

THE diſtinguiſhing features of theſe poems are refined taſte, extraordinary ſenſibility, and ſuperior elegance.—Many might be ſelected from them which would ſtand the teſt of the ſevereſt criticiſm. Some of them, indeed, but not all, are ſaid to have been previouſly reviſed by Mr. W. Gifford; yet it may ſafely be aſſerted that all are entitled to commendation, and diſtinguiſhed by ſome ſpecific merit.

We have not very often the opportunity of introducing poetical compoſitions by a female pen in our front ranks; we gladly therefore avail ourſelves of the preſent to gratify our readers with a few elegant ſpecimens.

"A VALENTINE FROM CONSTANCE TO MELLIDOR.

From the ſame.

I.

"ERE yet the harbinger of day
Shed one faint beam, one cheering ray,
Impatient love, with fond delight,
Sought, by the glimmering taper's light,
The pictured lineaments to trace
Of Mellidor's bewitching face;
Preſt to her lips the ring, the glove,
Sweet pledges of his valued love;
Then dropt a ſolitary tear
That her ſweet tyrant was not near;
Dared for a moment to repine,
And blame her careleſs Valentine.

II.

"O man! how little doſt thou know
The ſources whence *our* pleaſures flow!
O man! how little canſt thou ſhare
The ſoft refinements of the fair!
Thoſe heavenly nothings which *we* prize,
Your groſſer appetites deſpiſe:
Ne'er in your hacknied boſoms live
Thoſe loyal ſentiments, which give
A ſacred character to love,
And prove its miſſion from above.
Alas! my every wiſh was thine,
But the world ſhared my Valentine!

III.

" Loud howl the ſtormy winds around,
Winter's hoar honours ſtrew the ground;
Brilliant the ſun, though cold his ray;
Ah! ſuch the ſun who rules my day!
Long, long he promiſed to be here,
To claim me for th' enſuing year;
But gayer ſcenes his thoughts employ,
He ſteals from love what's given to joy:
That he may haſten back again
In time to join gay folly's train,
Love's ſacred promiſe he'd reſign,
And ſlight his faithful Valentine!

IV.

" Elſe Mellidor had never roved
Far from the little form he loved
On this eventful day, while ſhe
Paſt her lone hours in miſery!—
Alas! ſhould the deſire of change
Induce my Mellidor to range,
Should ſickening ſecurity
Tempt him to court variety,
If I've been loved, alas! too long,
May tender recollections throng
Round that dear heart, and keep it mine,
Leſt death ſhould claim thy Valentine!

V.

" When to Love's influence woman yields,
She loves for life! and daily feels
Progreſſive tenderneſs!—each hour
Confirms, extends, the tyrant's pow'r!
Her lover is her god! her fate!—
Vain pleaſures, riches, worldly ſtate,
Are trifles all!—each ſacrifice
Becomes a dear and valued prize,
If made for him, e'en though he proves
Forgetful of their former loves!
O never to forget be thine,
Leſt madneſs ſeize thy Valentine!

VI.

" Think, Mellidor, on former days,
Think on the thouſand winning ways
By which my heart thou didſt obtain!
The fond, fond look, the melting ſtrain,
The frequent letter, praiſes bland,
This tenderly impriſon'd hand;

Full many an eve together paſt,
Each eve more valued than the laſt;
When by the ſun's declining rays
I dared the transitory gaze,
Read in thoſe eyes that flame divine,
Now—felt but thy Valentine!

VII.

" Alas! thoſe days are gone and paſt,
They were too exquiſite to laſt;
The charm of novelty is o'er,
And Conſtance is beloved no more!
Yon light coquet, ſo groſs, ſo vain,
Parades thee in her vulgar train,
With worthleſs rivals blends thy name,
And wreſts from hoping crowds her fame!
Ah, deareſt youth! canſt thou prefer
This love's itinerant, to her
Whoſe ſoul, whoſe wiſhes, all were thine,
Who lives but in her Valentine!

VIII.

" Ah no! thou art too good, too pure,
Such ſhameful ſhackles to endure,
Such hacknied favours to receive!
Thy Conſtance never will believe
Theſe groundleſs rumours! deareſt youth,
Repeat thoſe vows of love and truth,
Which oft with ecſtaſy I heard,
And to heaven's richeſt gifts preferr'd!
But ſhould the dreadful tale be true,
Hide, hide thy frailties from my view;
Still let me think each virtue thine,
Still proudly bleſs my Valentine!" Vol. I. P. 129.

The ſeventh ſtanza in the above compoſition may, in tenderneſs and delicacy, vie with the very beſt things of the kind in our language. Many of the ſongs alſo are exquiſitely delicate and truly poetical, as the following will ſufficiently prove.—

" MARY. A SIMPLE SONG.

In the ſame.

I.

" He is gone! he is gone! how bitter the tear
Which furrow'd my cheek at our laſt ſad adieu,
When all ſobbing, I cried, " Farewell to my dear!
Remember your Mary! believe her ſincere,
Then ſlight, if you can, her who lives but for you!

" My

II.

"My Francis may meet with a face far more fair,
With ſmiles more ſeductive, more artful than mine:
On my brow love has graven the wrinkles of care;
The bloſſoms of youth felt the blight of deſpair;
Yet ſcorn me not, Francis, the fault ſure was thine!

III.

"If the light foot of frolic is Mary's no more,
If dimpling hilarity ſhrinks from her cheek,
Thy ſmiles can the innocent vagrants reſtore:
The cup of contentment would quickly run o'er,
If the dark eye of Francis love's language ſhould ſpeak!

IV.

"Then let not the ſtranger thy fancy beguile,
Though deckt in the treaſures of beauty and youth:
For the heart of thy Mary (though breaking the while
From the lures of each wanton) ſhall yield thee a ſmile,
By tenderneſs drawn from the fountains of truth!"

Vol. II. p. 26.

We muſt ſatisfy ourſelves with giving one more ſpecimen.

"TO JOHN P. ESQ. ON EXCHANGING SHADES.

"SINCE the roſes are fled, and the lilies decay'd,
Which once gaily bloſſom'd on Ella's ſmooth cheek,
Inſtead of her picture, ſhe gives but her ſhade;
There, no faded tints can time's ravages ſpeak.
Alas, cruel time! that an outward decay
Thy progreſs ſhould regiſter, proving it true;
When the heart ſtill expands to the breezes of May,
And youth's fairy viſions all float on the view!
And there let them float! they are harmleſs and pure,
On the chaſte wing of æther they ſunward aſpire;
Theſe goſſamer viſions through life may endure,
The affections ſurvive, though the paſſions expire!"

P. 101.

The ſonnets, modernized from Spenſer, have very conſiderable merit, and they indeed who love genuine poetry, produced by the moſt unſophiſticated ſenſibility, where every line ſpeaks feeling, truth, and nature, will have a delicious feaſt in theſe two elegant little volumes. We are happy to have ſome of the ſpecimens recorded in our pages.

A portrait is prefixed to them, but in our opinion by no means indicative of the intellectual powers which diſtinguiſh the ſheets which ſucceed.—It can hardly be deemed ſatisfactory to the authoreſs's more intimate friends; who have long been gratified by thoſe talents, which are now made known to the public.

ART. V. *The Hiſtory of the World, from the Reign of Alexander, &c.*

(*Concluded from Vol.* xxxi. *p.* 479.)

THE tranquillity which followed the battle of Ipſus was of ſhort continuance, and the arrangements of dominion which then took place among Alexander's captains, were not long permitted to remain undiſturbed. Demetrius, after his defeat, being ſtill in poſſeſſion of a powerful fleet, and of ſeveral naval ſtations, was ſoon able to aſſume a formidable aſpect, and even to wreſt the throne of Macedonia from the poſterity of Caſſander; although his pride and inſolence ſoon precipitated him headlong from this elevation. After his death, however, his ſon Antigonus obtained poſſeſſion of this ſplendid prize, which continued in his family till the period of its annexation to the Roman empire. In Egypt and in Syria the ſucceſſion continued permanent, till a like period, in the families of their original governors, Ptolemy and Seleucus. But on the death of Lyſimachus, a gloomy and ſanguinary tyrant, Thrace ceaſed to be ranked as an independent kingdom; and its provinces were wreſted from his progeny by his more fortunate rival, Seleucus.

The hiſtory of the Grecian empire, from this period to its ſubjugation by the Romans, is a confuſed tiſſue of wars, conſpiracies, aſſaſſinations, and ſudden revolutions, to which it is not eaſy to impart a due ſhare of intereſt. Beſides the kings of Macedon, Egypt, and Syria, ſeveral petty monarchs then came into notice, who had formed their dominions out of the wrecks of Alexander's conqueſts; or arrogated the title and independence of kings, in room of the more appropriate office of provincial governors. Such were the kings of Illyria and Epirus, in Europe; and thoſe of Bithynia, Pergamus, Pontus, and Cappadocia, in Aſia. Among theſe rival ſovereigns, and the greater monarchs who ſprung from Alexander's generals, many conteſts were carried on, and many battles were fought, which are neceſſarily commemorated in the page of hiſtory, though they can with difficulty engage the attention of the reader.

There

There are two remarkable exceptions to this want of intereſt, in the annals of the later ages of the Greek empire, exhibited in the hiſtory of Egypt, during the firſt Ptolemies and the hiſtory of the Grecian republics, which conſtituted the Achean league. In the former portion of hiſtory we behold the beneficial effects which ariſe from the judicious encouragement of commerce, arts, and literature, in a fertile and populous region; and in the latter we are gratified with the efforts of a reviving ſpirit of liberty, in a ſoil which had ſo long witneſſed its happieſt exertions; but which, after this expiring gleam, was ſuddenly extinguiſhed to be rekindled no more.

Ptolemy, the ſon of Lagus, was the moſt cautious and prudent among Alexander's captains. He choſe the province of Egypt for his ſhare of the ſpoil, at the firſt general arrangement of the governments; aware of its utility, its reſources, and its ſecurity from invaſion by the barrier, with which nature had ſurrounded it. He immediately buſied himſelf in extending its commerce, and advancing its internal improvement; and but ſparingly mingled in the ſtruggles for power and dominion, which ſo deeply engaged his former companions in arms. He had even the prudence to decline the dangerous dignity of the protectorſhip, which was offered to him by the army on the death of Perdiccas, preferring to this hazardous elevation, the quiet poſſeſſion of his well-regulated Egyptian government. The effects of this judicious policy ſoon became conſpicuous; and Egypt, under his auſpicious reign, recovered her ancient ſplendour in all the arts and embelliſhments of life; while ſhe combined the ſcience and literature of Greece with her own ſtores of ancient learning. We tranſcribe a part of the intereſting account of the literary characters who adorned Egypt at this period of reviving greatneſs.

"At the head of the men of letters, who ſought the protection of Ptolemy, it is fit to place Demetrius Phalereus, of whom we have above ſpoken, becauſe to him very peculiar benefits are aſcribed. Having governed Athens with ſingular ability for the ſpace of ten years, this illuſtrious ſtateſman had been obliged to retire firſt to Bœotian Thebes, (from whence he was ſoon driven by the increaſing troubles of Greece), and afterwards to Alexandria in Egypt *. Ptolemy received him with the utmoſt courteſy; and ſpeedily diſcerning his merit, aſſociated him to his council o legiſlation; ſome hiſtorians ſay, even placed him at its head †. Demetrius had been the ſcholar of

* "Diodorus, l. xx. f. 45."

† "Ælian Var. Hiſt. l. iii. c. 17."

Theophraſtus; and Theophraſtus, the ſcholar of Ariſtotle; both which philoſophers had formed great libraries. At the ſuggeſtion of Demetrius, Ptolemy * determined to execute the ſame deſign on a far larger ſcale. The books which an extenſive intercourſe with foreign nations brought into his country, were either purchaſed or tranſcribed †; his emiſſaries were buſy in the temples, the fairs and markets of Greece and Leſſer Aſia; and though we know not the accumulation of learning made by himſelf perſonally, he founded a library, which, under his laſt Greek ſucceſſors, amounted to 700,000 volumes ‡, depoſited in two different temples, in different quarters of the city §. The word volume, however, conveys, on this occaſion, too magnificent an idea; for, in writings of any conſiderable extent among the ancients, each book, and ſometimes each chapter or ſection, was rolled into a ſeparate volume ‖.

The eſtabliſhment of the Alexandrian library was accompanied by an inſtitution ſtill more memorable, becauſe then ſingle in its kind. In various cities of Greece, there were temples in honour of the Muſes, thence called *Muſeia*, where theſe beneficent daughters of memory were worſhipped by hymns and ſacrifices ¶. But the muſeum raiſed by Ptolemy, bore a peculiar reference to the intellectual character of thoſe goddeſſes; and was dedicated chiefly to the advancement of ſcience, to the culture of taſte, and to improvement in all thoſe liberal ſtudies, from which the civilized portion of mankind derive their beſt helps in buſineſs, and more than half their enjoyments in leiſure. Not prieſts, but ſcholars of various denominations were its inhabitants, who, being admitted into it through the approved merit of their labours, ſubſiſted by the king's bounty at common tables, where men of different purſuits, but congenial minds, enjoyed mutual opportunities for enlarging their attainments, or ſharpening their faculties †. Under the latter Ptolemies, the

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* "Joſeph. Antiq. Jud. l. xii. c. 2. et cont. Apion, l. ii."

† "Galen. Commentar. in Hippocrat. de morb. Vulgar."

‡ "Epiphan de Ponder. and Menſur. Tertullian. Apologet. c. 18. Agellius and Ammianus Marcellinus."

§ "Conf. Strabo, l. xvii. p. 794. and Epiphan, ubi ſupra."

‖ "Ovid's Metamorphoſes conſiſted of fifteen volumes; meaning thereby fifteen books. Athenæus ſays, that the grammarian Didymus, who lived at Alexandria in the time of Julius Cæſar, compoſed 3,500 volumes; Seneca ſays, 4,000; and Origin 6,000."

¶ "Strabo, l. ix. 410.

† "Conf. Plut. adverſ. Colott. 1095. Strabo, l. xvii. p. 794. Μουσειον τε τραπεζα Αιγυπτια συνκαλουσα τους εν τη γη λλογιμους. "The muſeum was a common table in Egypt, to which the learned luminaries of the whole world were invited." Philoſtratus.

muſeum,

muſeum, indeed, had a prieſt for its preſident *, in compliance with the cuſtoms of the Egyptians, among whom all offices of dignity were confined, as we have ſeen, to the ſacerdotal caſt. But it appears not that either the founder of the inſtitution, or his immediate ſucceſſors, reſpected in this particular the uſages of their ſubjects: and it ſhould ſeem that the muſeum is the firſt eſtabliſhment in hiſtory deſtined to the promotion of learning and ſcience, independently of ſtate policy and the popular ſuperſtition which upheld it.

"Accordingly, whoever enjoyed the office of preſident, that of librarian was certainly conſidered as the more important, and probably alſo as the more honourable. By a numerous liſt of authorities †, the care of the library is ſaid to have been firſt committed to Demetrius Phalereus, at whoſe ſuggeſtion it was collected. But the ſilence of other authors ‡ on this ſubject has left room for the objection, that ſuch an employment was inconſiſtent with Demetrius' more important political functions in Egypt, and unſuitable to the high office which he had long borne in Athens. But the comparative honour of offices is, in different ages, very differently appreciated. Rarity is often a ſource of dignity. Few great libraries had yet been formed. The muſeum of Alexandria ſtood ſingle in the world. Demetrius prized his fame as a ſcholar far above his tranſient power as a ſtateſman; and the political functions which he exerciſed in Egypt did not hinder him from compoſing in that country many treatiſes, not merely characteriſed by flowing elegance and Attic ſweetneſs of ſtyle §, but by the weight and value of their matter; by acuteneſs in reſearch, ſolidity of ſenſe, and variety of learning.

"The ſuperintendence of the library could not however have been held long by this illuſtrious Athenian; ſince Zenodotus of Epheſus is noticed as librarian under Ptolemy Soter ‖, and continued in that ſituation during the whole of the long reign of Ptolemy Philadelphus. Zenodotus had ſucceeded the elegiac poet Philetas, as preceptor to the latter of theſe princes. He was celebrated as a poet, and ſtill more as a critic ¶. By ſome authors he is ſaid ignorantly, to have been the firſt emendator of Homer. His edition of the inimitable bard was indeed in high eſtimation in his own times, and is often quoted by Euſtathius at the diſtance of fifteen centuries.

"Beſides Philetas and Zenodotus, the poets juſt mentioned,

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* "Strabo, l. xvii. p. 794."
† "Joſephus, Tertullian, Clemens of Alexandria, &c."
‡ "Strabo, Diodorus, Plutarch, &c."
§ "Cicero de Fin. l. v. and paſſim."
‖ "Suidas ad Zenodot."
¶ "Ælian. V. H. Athenæus and Stobæus."

court favour was extended to Simmias of Rhodes and Phinton of Tarentum. The prizes of comedy were won by Philemon, Poſidippus, and Diphilus *. The incomparable Menander did not ſwell the liſt. He had been fellow ſtudent with Demetrius Phalereus in the ſchool of Theophraſtus; and the poet having adhered unalterably to the ſtateſman through every viciſſitude of fortune, thereby dangerouſly offended the Athenians, whom his comedies ſo much delighted. The attachment ſhewn to him by Menander and other friends in adverſity, Demetrius compenſated by ſharing with them the emoluments of his high offices under Ptolemy †. It appears not however that, allured by ſuch munificence, Menander was ever tempted to prefer the court of Alexandria to his unobſtructed independence of life and ſtudy in Athens.

"The Phalerean, whom Ptolemy ſo highly and ſo juſtly praiſed, was a votary to genuine Ariſtotleiſm, as taught by its great author; a philoſophy not leſs ſolid than lofty, adapted to courts and camps, and all the buſineſs of active life. Yet the viſionaries Diodorus of Aſpenus and other Pythagoreans or Platonicians, as they came afterwards to be called, were hoſpitably received, and impartially protected ‡. How fanciful ſoever might be their tenets, from whatever quarter they came, and whatever cauſes had driven them from their reſpective countries, all literary ſtrangers were ever welcome to Ptolemy. Many years before the foundation of his muſeum, Theodorus of Cyrené fled to him from the prieſts of that dependency, whom this Epicurean had offended by ſpeaking too lightly of the popular ſuperſtition. He found a ſafe aſylum in Alexandria, and ſhared the king's bounty §. Hegeſias, another Epicurean of Cyrené, was ſilenced however by the king's orders; his opinions were not only extravagant in theory, but deemed pernicious in practice ‖. Vol. I. p. 486.

The proſperity of Egypt continued to increaſe during the reign of Ptolemy Philadelphus, the ſon of the firſt Ptolemy, ſurnamed Soter; whom he had judiciouſly ſelected as his ſucceſſor, to the excluſion of his elder ſon, Ptolemy Keraunus, a youth of a violent and implacable temper, who

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* "Diphilus Comicus inſignis et ſententijs affluens. Euſeb. Pamphil."

† "Diogen. Laert. in Demet. Phaler."

‡ "Id. in Pythagor. Conf. Athenæus, l. iv. p. 165. and Jamblich. de Vit. Pythagor. c. ult."

§ "According to Diogenes Laertius in Ariſtippo, Ptolemy employed him as an ambaſſador."

‖ "Conf. Cicero Tuſc. quæſt, l. i. c. 34. and Valerius Maximus, l. viii. c. 9."

was afterwards guilty of many enormous crimes. Under Philadelphus, the internal improvements of Egypt were completed in a ſtyle of the greateſt magnificence; and arts and letters attained the higheſt pitch of celebrity to which they were deſtined to reach, in thoſe declining ages of Grecian fame. It was at this period that the poets Aratus, Callimachus, Theocritus, Apollonius, and Lycophron, wrote; whoſe various productions are judiciouſly characterized by this hiſtorian. The four new ſchools of Alexandria too, which owed their eſtabliſhment to the preceding reign, continued to flouriſh, and to produce many names which have deſcended with honour to poſterity. It was in the ſame period, however, that the fabulous narratives of Megaſthenes and Euhemerus were fabricated, as well as the lying annals of the Chaldean Beroſus, and the Egyptian Manetho, ſure ſymptoms of a declining ſtate.

The reputation of Egypt in arts and literature, was ſupported during the reign of Ptolemy Euergetes, the ſucceſſor of Philadelphus: but rapidly declined under the reſt of the Ptolemies, a ſenſual and brutiſh race, who abandoned themſelves to voluptuouſneſs, rapine, and cruelty. Egypt, however, was the laſt of the Grecian kingdoms that fell a ſacrifice to the aſcendancy of the Roman arms; as it retained a nominal independence till the battle of Actium, which gave to Auguſtus the undiſputed poſſeſſion of the empire of the world.

The Achæan league, another intereſting object of contemplation in the annals of declining Greece, aroſe from very ſmall beginnings. The diminutive cities of Achaia, a diſtrict of the Peloponneſus, are ſcarcely noticed in the brilliant æra of Grecian hiſtory; but they had always preſerved the ſeeds of virtue and true liberty, which the influence of military tyrants had blaſted on all ſides around them. During the convulſions which aſſailed the kingdom of Macedon, all the cities of this diſtrict, ten in number, had renewed their ancient confederacy, after expelling or deſtroying their domeſtic tyrants.

"From this time forward, each of theſe ten communities enjoyed a government nearly reſembling that of Athens, while her democracy ſubſiſted in its pureſt form: each had its ſenate, popular aſſembly, and an annual magiſtrate, entitled *Demiurgoi*, whoſe office cloſely correſponded with that of the Athenian archons. Full freedom of ſpeech, perfect equality of law, univerſal right of ſuffrage, and univerſal eligibility to office, formed the four corner ſtones of the Achaian cities individually, while all of them collectively were united in a confederacy of ſentiment, as well as of

intereſt, with the ſame hatred of tyrants and tyrannical republics, with the ſame love of equality and true freedom, the ſame laws and inſtitutions, and even the ſame coins, weights, and meaſures*. Twice every year, at the beginning of ſummer, and the end of autumn, deputies aſſembled at Ægium; they were choſen from each ſtate by a plurality of voices, and according to the ſame liberal mode of election, they named two generals of the league, and a common ſecretary, entruſted with the records of the nation, and with the duty of preparing and expediting public buſineſs. For twenty-five years, this arrangement continued; but, at the expiration of that time, Marcus of Caryna obtained the ſole military command; and the nomination of one general only became in future the unvarying rule †.

"From this ſhort deſcription it appears, that the object of the Achæans was not only to ſecure to each citizen civil liberty at home, but a matter far weightier in its conſequences, to maintain each member of the confederacy on a foot of national independence. For this purpoſe each Achæan ſtate had but one vote in the general council: no individual ſtate could contract alliance with any prince or people without the approbation of the whole; the ſame univerſal conſent was requiſite for admitting any new aſſociate into the league; but when aſſociates were thus approved and accepted, their rights became, in all reſpects, the ſame with thoſe of the original members." Vol. II. p. 11.

Only four years after the generalſhip of Marcus of Caryna, the territory of Sicyon, bordering on that of Achaia, joined the league through the zeal and enterpriſe of Aratus, a youth in his twentieth year, and who, at the next following election, was choſen general of the confederacy. The important city of Corinth was ſoon after added to the confederacy: and in proceſs of time, Megalopolis in Arcadia, and even Athens and Lacedemon. Under the ſuperintendence of Aratus, a prudent, virtuous, and patriotic leader, the affairs of the league greatly proſpered; and the republics of Greece roſe once more to their ancient dignity. The commonwealth of Lacedemon, however, which had greatly degenerated from its ancient virtue, and which the patriotic Agis and Cleomenes in vain endeavoured to reform, proved a troubleſome and dangerous member of the Achæan confederacy. A war of ſome continuance was found neceſſary to reduce it to obedience, in which Aratus was ſupported by Antigonus Doſon, king of Macedon; and the refractory Lacedemonians by Ptolemy Euergetes, king of Egypt. Aratus having ſuſtained the glory of the league to an ad-

* "Polybius, l. ii. c. 37 & 58."

† "Polybius, l. ii. c. 43."

vanced

vanced period of life, fell a ſacrifice at laſt to the jealouſy of Philip, the laſt but one of the race of Macedonian kings; and who is diſtinguiſhed in hiſtory for his unſucceſsful ſtruggle againſt the Roman power.

After the death of Aratus, the intereſts of the Achæan confederacy were vigorouſly ſupported by Philopœmen, a native of Megalopolis, who has been honoured with the emphatic title of the "laſt of the Greeks." It was during his adminiſtration that the Romans began to take an active ſhare in the affairs of Greece, at firſt under the ſpecious garb of friendſhip; but after a while in the avowed character of maſters. As a ſiſter republic, Rome was hailed by the Greek commonwealths as a faithful ally and truſty counſellor. Flaminius, the conſul, having defeated Philip of Macedon, and forced him to conclude a diſadvantageous peace, had the generoſity to abſtain from injuring the Greek cities which had been ſubjected by the Macedonian; and which, in conſequence of his victory, were completely within his power. Having proceeded to the Iſthmian games, where the envoys of the various republics of Greece waited to know his pleaſure, he cauſed it to be publicly proclaimed that the Greek cities were from that moment free.

"The religious ceremonies had been performed; the ſpectators had taken their ſeats; and the combatants were prepared to commence their accuſtomed exhibitions. A herald, as uſual, proceeded into the middle of the arena; but, being previouſly inſtructed by Quintius, inſtead of declaring, as on ordinary occaſions, well known particulars concerning the games and thoſe offering to contend in them, he proclaimed with a loud and clear voice, in the name of the Romans and Titus Quintius, their general, complete liberty, both civil and political, to the Corinthians, Phocians, Locrians, the iſland of Eubœa, and the four diſtricts of Theſſaly: thus particulariſing thoſe communities that had longeſt ſubmitted to the dominion of Macedon. The joy was greater than the minds of men could contain. Their ſympathy with each other heightened its intenſity. The herald was ordered by them to repeat ſounds ſo pleaſing to their ears; at the diſtinct hearing of which, the whole aſſembly was in commotion: the wreſtlers and reciters diſappeared, the noiſe of acclamation reſounded from the two ſeas of Corinth, and ſuch multitudes advanced to thank and ſalute the pro-conſul, that nothing ſhort of the vigour of youth (he was then in his thirty-third year) and the alacrity derived from ſeeing his labours rewarded with ſo much public happineſs, could have ſaved him from being overwhelmed and ſtifled by their cumberſome kindneſs. For many ſucceeding days, the games being haſtily ſlurred over without intereſt

tereſt and without attention *, the deputies of the ſeveral ſtates were ſolely occupied in congratulating each other, and in decreeing crowns and ſtatues † to Quintius and the Romans; men who had paſſed the ſeas, and by their own exertions and dangers, unlocked the chains of Greece, and reſtored to that country its hereditary freedom. The generoſity of thoſe remote ſtrangers appeared in the more ſtriking light, when contraſted with the ſelfiſh policy of Alexander's ſucceſſors, who, though Greeks themſelves, had ſo often deluded their unhappy brethren with unſubſtantial proſpects of liberty, only to plunge them the deeper into real ſervitude. But there was a nation, it ſeemed, in the weſtern world, raiſed up by the bounty of heaven, to diffuſe the ineſtimable bleſſings which itſelf enjoyed; to fight againſt unjuſt domination wherever it prevailed; and to ſpare neither labour, nor treaſure, nor blood, to defend the cauſe of the injured, and to make law and right triumphant over brute force ‡." Vol. ii. p. 249.

The deluſion was allowed to continue till it ſuited the Romans to diſpel it. While the ſenate was engaged in its wars with Carthage, with Antiochus of Syria, and with Perſeus of Macedon, the Achæans were treated as their good and faithful allies. But as occaſion offered, the Conſcript Fathers took care to ſtrengthen the influence which they had thus acquired in the affairs of Greece. They obtained a decree of the Achæan confederacy, that an aſſembly of its delegates ſhould be called whenever the Roman Commiſſioners thought fit; they interfered in the internal regulation of the affairs of the league; and at length ſent their legions to ſettle differences which their ambaſſadors were unable to compoſe. The Achæans made a ſhort but ineffectual ſtruggle for their independence; and their haſtily collected army was eaſily defeated by the Roman troops, under Mummius, the conſul, in the vicinity of Corinth. By a policy ſimilar to that with which they extinguiſhed the liberties of Greece, the Romans became the conquerors of Carthage, of Macedon, of Syria, of Egypt, and in fine of all the rich and cultivated diſtricts of the ancient world. They were too prudent to make a public diſplay of the luſt of univerſal dominion, which ſoon became the ruling paſſion of the republic. They ſet out with the greateſt profeſſions of moderation, and made a temperate uſe of the firſt victories, with which their invaſion of foreign territories was crowned. At the end of the ſecond Punic war, they left Carthage in poſſeſſion of

* "Plutarch in Flamin." † "Appian, l. ix. c. 2."

‡ "Tit. Liv. l. xxxiii. c. 33."

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nominal independence: although they took care to break its ſtrength by ſtipulating for the ſurrender of its ſhips, its magazines, and its treaſure. A preciſely ſimilar policy was adopted with Macedon and with Syria.

It is impoſſible to avoid comparing theſe events with the remarkable changes which have lately taken place in Europe, and which in ſo many particulars ſtrikingly reſemble them. There is certainly a great ſimilarity in the expedients by which France, as well as Rome, firſt obtained a footing in the cabinets of other countries; and after having ſhaken their independence, finally reduced them to ſubjugation. It would be a moſt intereſting enquiry to inveſtigate the cauſes which have conſpired to the accompliſhment of this ſcheme of univerſal dominion, both in ancient and in modern times; as well as the expedients by which it might have been counteracted or retarded. Upon this ſubject, as far as it relates to the Romans, Dr. Gillies has not at all entered; although we think it very naturally came in his way, in treating of the ſubjugation of the Greek kingdoms; and it was an enquiry of all others the moſt inviting to one who profeſſes to be a philoſophical hiſtorian. Polybius, the illuſtrious Megalopolitan hoſtage, who took ſo lively an intereſt in the downfall of the liberties of his country, wrote his Roman hiſtory with the profeſſed view of aſcertaining by what means the Romans, in a period of little more than fifty years, were able to extend their empire from the peninſula of Italy, over the whole civilized world: but in the portion of this valuable work which has deſcended to us, no other cauſes are particularized than the valour, ſelf-command, and military ſkill of this wonderful people. The preſent hiſtorian, at the end of his work, offers alſo ſome reflections on the cauſes of the extinction of Grecian independence; but they amount to nothing more than a notice of the vices effeminacy, and corruption which gradually extended their influence over the degenerate ſucceſſors of Alexander.

The Hiſtory of Rome, Dr. Gillies profeſſes, as already noticed, to conſider only in ſubordination to his more peculiar object, the hiſtory of declining Greece; and he has, indeed, ſo ſlightly ſketched thoſe parts of the Roman hiſtory which are not in cloſe connection with the Grecian annals, that it might have been as well had he given to his work a more limited title than the "Hiſtory of the World;" and ſtyled it merely a continuation of the Hiſtory of Greece from the reign of Alexander, till its final ſubjugation by the Romans. In the whole work there is only one chapter that is

excluſively devoted to Roman affairs, namely the 12th, which traces the progreſs of Rome from its foundation to the termination of the firſt Punic war; and gives an abridged detail of the peculiar characteriſtics of the Greek colonies in Latium and in Magna Græcia; of the tranſactions under the Roman kings; and the gradual extenſion of the dominion of the republic over the whole of Italy. The important changes which ſucceſſively took place in the political conſtitution of the Roman commonwealth, and the mighty ſtruggles for power, which aroſe among its leading characters, are ſcarcely at all noticed by this hiſtorian.

We ſhould have been better pleaſed with the work before us, had it contained more diſquiſitions on curious topics, and indulged more largely than it does in critical, political, or moral reflections. In a modern hiſtory of the events of ancient times, we have a right to expect ſomething more than a correct and well-digeſted detail of political revolutions and military tranſactions. We look for ſome new deductions, reſpecting the cauſes of remarkable events, the characters of the perſons concerned in producing them, and the manners and practices of the times in which they took place. In the introductory eſſay of Dr. Gillies, much of this kind of matter is brought forward, as our readers have been duly informed: but we think that more might have been inſerted in the body of the work, with advantage both to the inſtruction and amuſement of the reader. We by no means approve of the practice of Gibbon, and ſome more recent writers of hiſtory, who interrupt the progreſs of their narrative by long eſſays on ſpeculative matters, not very intimately connected with their appropriate ſubject; but we highly approve of more abridged diſquiſitions, concerning the character and manners of the age in queſtion, and whatever may be ſuppoſed to have had an influence in producing the remarkable events which it is the object of the hiſtorian to commemorate. Theſe, while they agreeably relieve the attention, wearied out by the conſtant ſucceſſion of battles and ſieges, exhibit that kind of information which will be moſt highly valued by the judicious enquirer.

At the ſame time we allow that Dr. Gillies has employed the moſt laudable induſtry in conſulting all the authorities, whether ancient or modern, that could throw light upon his complicated ſubject, and in comparing and reconciling their frequently jarring evidence. We have a remarkable example of the benefit derived by Dr. Gillies from the reſearches of the moderns, in the uſe which he has made of one of our late literary acquiſitions in Egypt, for the illuſtration of

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an obſcure part of his hiſtory. This is the prieſtly decree for the deification of Ptolemy Epiphanes, in the ninth year of his reign, which was gained from the French, by Britiſh valour, on the banks of the Nile. We would willingly preſent his commentary upon this curious monument to our readers, had not our extracts already extended as far as our limits will permit. It is to be found at p. 347, of vol. ii.

Dr. Gillies is ſo well known to the public as a writer, that any criticiſms on his ſtyle may appear ſuperfluous. Yet we cannot help remarking, that we deem his phraſeology rather too ornamented for the chaſte diction of hiſtory. In ſearch of elegance, he ſometimes degenerates into obſcurity, as in the following ſentence, where two nations are characterized together, as if they were the ſame people, although very remote from each other, and in no manner connected together.

"Antecedently to the boaſted reigns of Ninus and Seſoſtris, the former of which began only twelve, and the latter about fourteen, centuries before the Chriſtian æra, the *Aſſyrians* and *Egyptians* conſiſted chiefly of barbarous huſbandmen and induſtrious artificers, reſident in cities or villages, addicted to pomp in religious worſhip, and ſo immemorially converſant with arts and letters, that at their firſt appearance above the horizon of time, they ſhould ſeem to have reached their higheſt meridian of refinement." Vol, i. p. 38.

It is ſomewhat affected to ſpeak of "raiſing to the adminiſtration of a kingdom *the incapacity and cruelty of Polyſperchon*," p. 296. Here and there too we meet with a word for which there is ſcarcely ſufficient authority, as *barbarized*, p. 199; and *Aſian*, p. 203. But on the whole we cannot withhold high praiſe from Dr. Gillies, for having produced a work of difficult execution, and rendered it both uſeful and intereſting.

ART. VI. *Memoirs of Capt. George Carleton, an Engliſh Officer; including Anecdotes of the War in Spain under the Earl of Peterborough, and many intereſting Particulars relating to the Manners of the Spaniards in the Beginning of the laſt Century. Written by Himſelf.* 8vo. 463 pp. 12s. Edinburgh, printed, for Conſtable and Co.; London, Murray. 1808.

THIS is only a republication, but it was ſo rare and ſo little known, and gives ſo many intereſting particulars relating to Spain, and the manners of that people in the beginning

beginning of the laſt century, that it well deſerves a place among our principal articles.

We learn, from an anecdote in Boſwell's Life of Dr. Johnſon, that the doctor had never heard of this book. It was ſent him by Lord Elliot, from Port Elliot, as a copy could not be found in London. Johnſon was ſo much delighted with it, that though he was going to bed when it came, he ſat up till he had read it through.

It is really a very intereſting book, and the only one which gives a ſuccinct account of the military achievements of the Earl of Peterborough in Spain.

The gallant author, after much ſevere ſervice in various provinces of Spain, was taken priſoner at Dania, and ſent to paſs a long captivity in Valencia.—Here he aſſimilated himſelf with the inhabitants, became accuſtomed to their manners, and agreeably deſcribes the various places which he viſited till his releaſe at the peace.

One or two ſhort extracts will entitle us to the thanks of our readers, for referring them where they may obtain further gratification, on a ſubject now become peculiarly intereſting.

The following anecdote occurs at page 232.

"I have ſaid before, that Valencia is famous for fine women. It indeed abounds in them; and among thoſe, are great numbers of courtezans, not inferior in beauty to any. Nevertheleſs, two of our Engliſh officers, not caring for the common road, however ſafe, reſolved to launch into the deeper ſeas, though attended with much greater danger. Amour, the common failing of that fair city, was the occaſion of this accident, and two nuns the objects. It is cuſtomary in that country for young people in an evening to reſort to the grates of the nunneries, there to divert themſelves, and the nuns, with a little pleaſant and inoffenſive chit-chat. For, though I have heard ſome relate a world of nauſeous paſſages at ſuch converſations, I muſt declare, that I never ſaw, or heard any thing unſeemly; and therefore, whenever I have heard any ſuch from ſuch fabuliſts, I never ſo much wronged my judgment as to afford them credit.

"Our two officers were very aſſiduous at the grates of a nunnery in this place; and having there pitched upon two nuns, proſecuted their amours with ſuch vigour, that, in a little time, they had made a very great progreſs in their affections, without in the leaſt conſidering the dangers that muſt attend themſelves and the fair: they had exchanged vows, and prevailed upon the weaker veſſels to endeavour to get out to their lovers. To effect which, ſoon after, a plot was laid; the means, the hour, and every thing agreed upon.

"It is the cuſtom of that nunnery, as of many others, for the nuns

nuns to take their weekly courſes in keeping the keys of all the doors. The two love-ſick ladies giving notice to their lovers at the grate, that one of their turns was come, the night and hour was appointed, which the officers punctually obſerving, carried off their prey without either difficulty or interruption.

"But next morning when the nuns were miſſing, what an uproar was there over all the city! The ladies were both of quality; and therefore the tidings were firſt carried to their relations. They received the news with vows of utmoſt vengeance; and, as is uſual in that country, put themſelves in arms for that purpoſe. There needed no great canvaſſing for diſcovering who were the aggreſſors: the officers had been too frequent and too public in their addreſſes, to leave any room for queſtion. Accordingly, they were complained of and ſought for; but ſenſible at laſt of their paſt temerity, they endeavoured, and with a great deal of difficulty, perfected their eſcape.

"Leſs fortunate were the two fair nuns; their lovers, in their utmoſt exigency, had forſaken them; and they, poor creatures, knew not where to fly. Under this ſad dilemma they were taken; and, as in like offences, condemned directly to the puniſhment of immuring. And what greater puniſhment is there on earth, than to be confined between four narrow walls, only open at the top; and thence to be half ſupported with bread and water, till the offenders gradually ſtarve to death?

"The Earl of Peterborow, though highly exaſperated at the proceedings of his officers, in compaſſion to the unhappy fair, reſolved to interpoſe by all the moderate means poſſible. He knew very well, that no one thing could ſo much prejudice the Spaniards againſt him, as the countenancing ſuch an action; wherefore, he inveighed againſt the officers, at the ſame time that he endeavoured to mitigate in favour of the ladies: but all in vain; it was urged againſt thoſe charitable interceſſions, that they had broke their vows; and, in that, had broke in upon the laws of the nunnery and religion; the conſequence of all which could be nothing leſs than the puniſhment appointed to be inflicted. And which was the hardeſt of all, the neareſt of their relations moſt oppoſed all his generous mediations; and thoſe, who, according to the common courſe of nature, ſhould have thanked him for his endeavours to be inſtrumental in reſcuing them from the impending danger, grew more and more enraged, becauſe he oppoſed them in their deſign of a cruel revenge.

"Notwithſtanding all which, the Earl perſevered; and after a deal of labour, firſt got the penalty ſuſpended; and, ſoon after, by the dint of a very conſiderable ſum of money, (a moſt powerful argument, which prevails in every country,) ſaved the poor nuns from immuring; and at laſt, though with great reluctance, he got them received again into the nunnery. As to the warlike lovers, one of them was the year after ſlain at the battle of Almanza;

Almanza; the other is yet living, being a brigadier in the army."

At page 367, we have an account of the following very ſingular cuſtom.

"I juſt now diſtinguiſhed, by an exception, the muſic of Valencia, where alone I experienced the uſe of the violin; which, though I cannot, in reſpect to other countries, call good, yet, in reſpect to the other parts of Spain, I muſt acknowledge it much the beſt. In my account of that city, I omitted to ſpeak of it; therefore now to ſupply that defect, I will ſpeak of the beſt I heard, which was on this unfortunate occaſion: ſeveral natives of that country, having received ſentence of death for their adherence to King Charles, were accordingly ordered to the place of execution. It is the cuſtom there, on all ſuch occaſions, for all the muſic of the city to meet near the gallows, and play the moſt affecting and melancholy airs, to the very approach of the condemned; and really the muſic was ſo moving, it heightened the ſcene of ſorrow, and brought compaſſion into the eyes even of enemies.

"As to the condemned, they came ſtript of their own clothes, and covered with black ſrocks, in which they were led along the ſtreets to the place of execution, the friars praying all the way. When they came through any ſtreet, where any public images were fixed, they ſtaid before them ſome reaſonable time in prayer with the friars. When they arrived at the fatal place, thoſe fathers leave them not, but continue praying and giving them ghoſtly encouragement, ſtanding upon the rounds of the ladder till they are turned off. The hangman always wears a ſilver badge of a ladder to diſtinguiſh his profeſſion: but his manner of executing his office had ſomewhat in it too ſingular to allow of ſilence. When he had tied faſt the hands of the criminal, he reſted his knee upon them, and with one hand on the criminal's noſtrils, to ſtop his breath the ſooner, threw himſelf off the ladder along with the dying party. This he does to expedite his fate; though, conſidering the force, I wonder it does not tear head and body aſunder; which yet I never heard that it did."

With the deſcription of the king's mode of receiving the nobility at his levee, and the ſubjoined anecdote, we ſhall conclude our account.

"In this ſtate room, when the the king firſt appears, every perſon preſent receives him with a profound homage; after which, turning from the company to a large velvet chair, by which ſtands the father confeſſor, he kneels down, and remains ſome time at his devotion; which being over, he riſing, croſſes himſelf, and his father confeſſor having with the motion of his hand intimated his benediction, he then gives audience to all that attend

attend for that purpoſe. He receives every body with a ſeeming complaiſance, and with an air more reſembling the French than the Spaniſh ceremony. Petitions to the king, as with us, are delivered into the hands of the ſecretary of ſtate: yet in one particular they are, in my opinion, worthy the imitation of other courts; the petitioner is directly told what day he muſt come for an anſwer to the office; at which time he is ſure, without any further fruitleſs attendance, not to fail of it. The audience being over, the king returns through the gallery to his own apartment.

"I cannot here omit an accidental converſation, that paſſed between General Mahoni and myſelf in this place. After ſome talk of the bravery of the Engliſh nation, he made mention of General Stanhope, with a very peculiar emphaſis. 'But,' ſays he, 'I never was ſo put to the nonplus in all my days as that General once put me in. I was on the road from Paris to Madrid, and having notice that that General was going juſt the reverſe, and that in all likelihood we ſhould meet the next day, before my ſetting out in the morning, I took care to order my gayeſt regimental apparel, reſolving to make the beſt appearance I could to receive ſo great a man. I had not travelled above four hours before I ſaw two gentlemen, who appearing to be Engliſh, it induced me to imagine they were forerunners, and ſome of his retinue. But how abaſhed and confounded was I, when putting the queſtion to one of them, he made anſwer, 'Sir, I am the perſon!' Never did moderation put vanity more out of countenance: though, to ſay truth, I could not but think his dreſs as much too plain for General Stanhope, as I at that juncture thought my own too gay for Mahoni. 'But,' added he, 'that great man had too many inward great endowments to ſtand in need of any outſide decorations.'" P. 407.

In this volume deſcriptions will be found of Madrid, Valladolid, Saragoſſa, Burgos, Victoria, Biſcay, and Bayonne, with various other places, which now excite univerſal curioſity; and if a neatly executed map of Spain had been annexed, it would have been a very uſeful, as it is already a very agreeable and amuſing publication.

ART. VII. *The Travels of Bertrandon de la Brocquiere, Counſellor and firſt Eſquire-Carver to Philippe le Bon, Duke of Burgundy, to Paleſtine, and his Return from Jeruſalem overland to France, during the Years* 1432 *and* 1433. *Extracted and put into modern French from a Manuſcript in the National*

Library at Paris, and publiſhed by M. le Grand d' Auſſy, in the fifth Vol. of the Mem. de l'Inſtitut. Tranſlated by Thomas Johnes, Eſq. 8vo. 336 pp. 12s. Boards. Longman and Co. 1807.

WE are now about to diſcharge our balance and cloſe our account with Mr. Johnes for the preſent, but we ſhall be very glad and thankful to open another with him, whenever he ſhall pleaſe to remit us any of the productions of the Hafod preſs.

The original of this entertaining work is depoſited in manuſcript in the National Library at Paris. M. Le Grand D'Auſſy made extracts from it, which he publiſhed in modern French in the Fifth Volume of the Mem. de l'Inſtitut. this is now tranſlated into Engliſh by Mr. Johnes. The work itſelf is prefaced by two Diſſertations, the one giving an account of the different travellers to Paleſtine to the time of Mandeville. The ſecond deſcribes more circumſtantially this Bertrandon de la Brocquiere; who in 1432 having performed many devout pilgrimages to Paleſtine, and recovering from Sickneſs at Jeruſalem, conceived and executed the bold deſign of returning to France overland. It would now be thought difficult, but ſuch an enterpriſe was at that period deemed to be impoſſible. Nothing, however, could diſſuade him from his purpoſe, which he accompliſhed in the courſe of the Year, and preſented himſelf to his maſter the Duke of Burgundy, to whom he was 'Squire Carver, in his Saracen dreſs, which throughout his travels he had been compelled to wear, and on the very horſe, which had carried him through his extraordinary journey.

Among other miſcellaneous and entertaining matters, diſcuſſed in the ſecond diſſertation, is a detailed account of a ſplendid and pompous entertainment given, or rather exhibited, by the Duke of Burgundy, at Lille in 1453, the moſt aſtoniſhing thing of the kind on record, but it is too long to be inſerted.

The commencement of this journey is of no great intereſt; Jeruſalem and its neighbourhood, the extortions practiſed on pilgrims, and the ill-uſage of Chriſtians are ſufficiently familiar. A ſtrange blunder, however, occurs at P. 107, which has not eſcaped the obſervation of the Tranſlator. The Author at P. 105, gravely tells us, he was ſo ſick as not to be able to depart till the 19th of Auguſt, at P. 107, we are informed, that he took his departure on a pilgrimage to Nazareth, on the day of mid-Auguſt. At P. 115, we are flattered by the hope that if Mr. Johnes ſhall find leiſure, it is his intention to

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give us some account of the life of Jacques Coeur, a very extraordinary Frenchman, as well as of events which took place in France, during the reigns of Charles VI. Charles VII. and Louis XI. Having visited Damascus, the traveller parted with his friends, and remained for a time at Baruth, or Berytus; and then visited Damascus a second time; after encountering some difficulties at this place, he proceeded, with a caravan, on his way to Bursa, passing through Balbec and Hamos Turcomania, Tharsis, &c. From Bursa La Brocquiere went to Constantinople, and thence to Adrianople; perhaps the reception of Sir Benedict de Fourlino, who was ambassador from the Duke of Milan to the Turk, at which the author was present, will give as good a specimen of the work and style as any we could select.

"When all were placed, a lord from Bosnia was introduced, who pretended that the crown of that country belonged to him, and came in consequence to do homage for it to the Turk, and ask succour from him against the present king. He was conducted to a seat near the bashaws; and when his attendants had made their appearance, the ambassador from Milan was sent for.

"He advanced, followed by his presents, which were set down near the tin dishes. Persons appointed to receive them raised them above their heads, as high as they could, that the prince and his court might see them. While this was passing, sir Benedict walked slowly toward the gallery. A person of distinction came to introduce him.

"On entering, he made a reverence without taking off the bonnet from his head, and when near the steps of the couch he made another very low one. The prince then rose, descended two steps to come nearer to the ambassador, and took him by the hand. The ambassador wished to kiss his hand, but he refused it; and by means of a jew interpreter, who understood the turkish and italian languages, asked how his good brother and neighbour the duke of Milan was in health. The ambassador having replied to this question, he was conducted to a seat near the Bosnian, but walking backwards, with his face toward the prince, according to the custom of the country.

"The prince waited to reseat himself, until the ambassador had sitten down: then the different officers on duty who were in the apartment sat down on the floor,—and the person who had introduced the ambassador went to seek for us his attendants, and placed us near the Bosnians.

"In the mean time, a silken napkin was attached to the prince, and a round piece of thin red leather was placed before him, for their usage is to eat only from table-coverings of leather, then some dressed meat was brought to him in two gilded dishes. When he was served, his officers went and took the tin dishes I

have ſpoken of, and diſtributed them to the perſons in the hall, one diſh among four. There was in each a piece of mutton, and ſome clear rice, but neither bread nor any thing to drink. I ſaw, however, in a corner of the court a high buffet with ſhelves, which had ſome little plate on them, and at the foot was a large ſilver vaſe, in the ſhape of a drinking cup, which I perceived many to drink out of, but whether water or wine I know not.

"With regard to the meat on the diſhes, ſome taſted of it, others not; but before all were ſerved, it was neceſſary to take away, for the prince had not been inclined to eat. He never takes any thing in public, and there are very few perſons who boaſt of having heard him, or of having ſeen him eat or drink.

"On his going away, the muſicians, who were placed in the court near the buffet, began to play. They played on inſtruments, and ſung ſongs that celebrated the heroic actions of turkiſh warriors. When thoſe in the gallery heard any thing that pleaſed them, they ſhouted, after their manner, moſt horrid cries. Being ignorant on what they were playing, I went into the court, and ſaw they were ſtringed inſtruments, and of a large ſize.

"The muſicians entered the apartment, and eat whatever they could find. At length the meat was taken away, when every one roſe up, and the ambaſſador retired without having ſaid a word reſpecting his embaſſy, which is never cuſtomary at a firſt audience." P. 255.

From Adrianople, the next progreſs was to Bulgaria, Belgrade &c. In this part of the work is a very long digreſſion on the military force of the Turks; their armour, and method of fighting; probably introduced with the deſign of animating the Duke, his maſter, to ſome attempts on that power. From Belgrade we accompany the author to Buda, and thence to Vienna, Conſtance, and Dijon, at which place he found, and was introduced to his ſovereign Prince. He thus concludes his narrative:

"At Baſil I parted with my purſuivant, who returned to Auſtria; and having travelled through the country of Ferette, belonging to duke Frederick of Auſtria, and paſſed by Montbeliart, which is the property of the counteſs of that name, I entered Franche Comte, which belongs to my lord duke, and arrived at Beſançon. I ſuppoſed that he was in Flanders, and conſequently travelled on the frontiers of Bar and Lorraine to Veſon; but at Villeneuve I learnt that he was on the frontier of Burgundy, and had called Muſſi l'Evêque to be beſieged. I went then by Auxonne to Dijon, where I found the lord chancellor of Burgundy, in whoſe company I went to pay my reſpects to the duke. His people were at the ſiege, and he himſelf at the abbey of Poitiers.

"I appeared in his preſence dreſſed in the ſame manner, as when I left Damaſcus, and had the horſe led before him which I had

had purchaſed in that town, and which had brought me to France. My lord received me with much kindneſs. I preſented to him my horſe, my dreſs, with the Koran, and Life of Mohammed, written in Latin, which the chaplain to the venetian conſul at Damaſcus had given me. He had theſe books delivered to maſter John Germain to examine: but I have never heard one word concerning them ſince that time. This maſter John was a doctor of divinity: he was biſhop of Châlons-ſur-Soan, and knight of the golden fleece *.

" If I have ſaid little reſpecting the country between this place and Vienna, it has been becauſe it is well known. With regard to the others I have travelled through, I inform my readers, that the journey was not undertaken through oſtentation or vanity, but for the guidance and information of ſuch perſons as may have ſimilar deſires as I have had to ſee and be acquainted with theſe countries, and in obedience to my highly redoubted lord the duke of Burgundy, who commanded me to write theſe travels. I always carried with me a ſmall book, in which I wrote down my adventures whenever time permitted; and it is from theſe memorandums that I have compoſed the hiſtory of my journey. If it be not ſo well compoſed as others could have done it, I muſt beg my readers to excuſe me." P. 333.

The work is certainly of great curioſity, and a valuable acceſſion to all collections of voyages and Travels. They will, however be diſappointed, who expect a lively narrative diverſified by anecdotes, or rendered inſtructive by ſagacious

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" * Jean Germain, born at Cluni, and conſequently a ſubject to the duke of Burgundy, had, when a child, pleaſed the duchess, who ſent him to ſtudy at the univerſity of Paris, where he diſtinguiſhed himſelf. The duke, whoſe favour he afterward gained, made him, in 1433, *chancellor* of his order of the golden fleece, and not *knight*, as la Brocquière ſays. The year following he was nominated biſhop of Nevers; ſent in 1432 ambaſſador, firſt to Rome, and then to the council at Baſil, as one of his repreſentatives. In 1436 he was tranſlated from the ſee of Nevers to that of Châlons ſur-Soane.

" What la Brocquière ſays of this biſhop ſeems peeviſh; but if my readers will conſider, that not hearing any thing of the two intereſting manuſcripts he had brought from Aſia, there was cauſe for his being out of humour. Germain, however, was employed on them, but he was labouring to refute them. At his death, in 1461, he left two works in manuſcript, copies of which are to be found in ſome libraries; one entitled, 'De Conceptione beatæ Mariæ Virginis, adverſus Mahometanos et Infideles, Libri duo.' the other, 'Adverſus Alcoranum, Libri quinque.'"

remarks on the ſcenes and perſonages deſcribed. A Map of Tartary is prefixed. The volume is inſcribed to the memory of a much beloved ſiſter, whoſe virtues are alſo commemorated by an Epitaph of no common merit. Mr. Johnes, we learn, has nearly compleated another curious and intereſting tranſlation from the French Chronicles (Monſtrelet), which we expect with the certainty of much gratification.

ART. VIII. *The Proſe Works of John Milton; with a Life of the Author, interſperſed with Tranſlations and critical Remarks. By Charles Symmons, D.D. of Jeſus College, Oxford. In ſeven Volumes.* 8vo. bal. 13s. 6d. Johnſon, Nichols, &c. &c. 1806.

AT the dangerous period when we commenced our literary career (1793), the republication of Milton's proſe works could not have been conſidered as a trivial matter, nor probably unconnected with deſigns againſt the ſtate. In the altered ſituation of things, when theſe volumes appeared, it was evidently only the regular proceſs of the bookſelling trade, to replace a ſtock book in their warehouſes; giving it the attraction of a new life of the author, as being a kind of work which required ſome aid to quicken a tardy ſale. For whatever may be the excellencies of Milton's proſe works, they certainly are not of a popular kind. Under theſe circumſtances we could allow ourſelves to be tranquil; it was neither neceſſary to caution our readers againſt the ſentiments of the author, nor the deſigns of his editors, and from this ſecurity we confeſs that we have fallen into ſomething like remiſſneſs. We ſhall now diſcharge our debt, by giving a brief account of the edition, and of the life: for the former requires but little notice, and even on the latter we ſhall not, ſo long after its appearance, think it neceſſary to expatiate.

The proſe works of Milton here occupy ſix volumes, which are ſo marked in the printing, that they may be ſold either with or without the life. Concerning the conduct of this edition, the proprietors have not thought it neceſſary to ſay any thing. By whom it was ſuperintended, for it evidently was not by the writer of the Life *, we are not told;

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* See his Preface, p. iv.

nor why ſome trivial changes were made in the arrangement of the articles. There are no notes, except an occaſional memorandum in the margin can deſerve that title; nor any novelties introduced, but a tranſlation of Milton's private Letters, and a tranſlation of his ſecond Defence of the People of England. The former of theſe appears to have been an after-thought, as it is placed at the beginning of the firſt volume of the works, with a ſeparate paging; the other is in the 6th volume, at p. 361. Both tranſlations bear the name of Mr. Fellowes, which ſuggeſts the probability of his being the editor, but this is only conjecture. Milton's defence of himſelf againſt Morus, &c. are ſtill untranſlated. The Eiconoclaſtes is reprinted from the edition of Richard Baron, publiſhed in 1756; with the flaming preface of that editor againſt High-churchmen, and in praiſe of the principles of Milton. We have not obſerved any thing more, which requires to be mentioned, in the ſix volumes of Milton, except that an index of the principal matters is ſubjoined to the whole. A general table of contents would alſo have been a convenient acceſſion to the firſt volume. We paſs on to the Life.

On the principles of the biographer we ſhall not ſay much; ſuch as they are, he holds them ſturdily, and if in any reſpect they differ from our own, the difference is not at this moment worthy of contention. The diſtinction to be made is rather nice. Dr. S. is not now a republican, but he ſhows evidently that he would have been, in the days of Milton. He condemns the murder of Charles under its proper name, but he aſſerts the right of the people to try their monarch. He ſpeaks of Charles decidedly as a tyrant, and extolls the character of Bradſhaw to the utmoſt. Theſe, however, are now matters of mere ſpeculation, and by contending with the author upon them, we ſhould neither perſuade him, nor render, at this moment, a neceſſary ſervice to the public. How little is likely to be effected with reſpect to him, by any arguments, will appear from this paſſage of his preface.

"For the political ſentiments diſcovered in my work, I am neither inclined, nor indeed able, to offer an apology. They flow directly from thoſe principles which I imbibed with my firſt efforts of reflection, which have derived force from my ſubſequent reading and obſervation, which have 'grown with my growth, and ſtrengthened with my ſtrength.' If they ſhould, therefore, unhappily be erroneous, my misfortune, as I fear, is hopeleſsly irremediable; for they are now ſo vitally

blended with my thought and my ſeelings, that with them they muſt exiſt, or muſt periſh." P. viii.

Theſe unalterable principles are apparently thoſe of the moſt violent modern whigs, who ſtop ſhort of republicaniſm at a point which is perfectly inviſible: who are as angry with Burke for his invective againſt the French Revolution, as with Salmaſius for his attack upon the Engliſh regicides; the two, indeed, are made the ſubject of a cloſe compariſon at p. 305. But the author's confeſſion of faith, reſpecting our preſent conſtitution, is ſo explicit, that it would be injuſtice not to give it.

"To the ſagacious and unprejudiced eye, which contemplates the Conſtitution of England, as it was eſtabliſhed at the Revolution in 1689,—to the eye which can command this admirable ſyſtem of liberty, in all its beautiful complexity; which ſees it diffuſing through the whole ſubordination of its community more equal freedom than has ever yet reſulted from any other plan of political inſtitution; which obſerves it extending the controll of law to its higheſt ſubject, and the protection of law to its loweſt; which views it every where jealouſly checking and balancing its truſt of power; which beholds it opening all its emoluments and honours, with exception to [of] one unattainable dignity, to the exertions of ability and virtue, and thus uniting the animation of a commonwealth, with the tranquillity and the *executiveneſs* of a monarchy; which ſurveys it, in ſhort, as it efficiently combines democratic energy with hereditary power in its legiſlature, and democratic feeling with legal wiſdom on its tribunals,—to ſuch an eye, a republic, in all its viſionary perfection, can preſent only relative deformity, and can ſuggeſt nothing more than an occaſion of envy, or of glory in the fortunate inheritance of Engliſhmen." P. 518.

This noble paſſage redeems the political ſentiments of the author from heavy cenſure. But he adds, in juſtification of his hero;

"But in Milton's days the political proſpect was far leſs alluring; and, from the ſpectacle before him, a wiſe and good man might very juſtifiably ſurrender himſelf to the impulſe of different impreſſions." P. 519.

The Life of Milton, written with theſe ſentiments is, in fact, a panegyric throughout; but we are not inclined to deny that we think it, in the main, a juſt panegyric. The abilities of Milton cannot be too highly extolled, or too warmly admired; and his public conduct, whether right or wrong, was certainly ſtamped with the ſtrongeſt marks of integrity

integrity and conſiſtency. The calumnies againſt our great poet, which have been at any time circulated, are here triumphantly refuted, ſometimes by the production of new facts or arguments; and he ſtands, delineated by Dr. Symmons, as one of the proudeſt boaſts of his country. This Life is alſo truly and properly a literary life. The various works of the author are ably deſcribed and characterized; and the tranſlations of his Latin poems, here produced, are performed with ſpirit and with accuracy.

But while we readily acknowledge theſe and other merits in the performance, we lament that the zeal of the writer for his hero has made him no leſs unjuſt to Johnſon, than the zeal of Johnſon for monarchy unhappily made him to Milton. He labours to identify the feelings of Johnſon with thoſe of the infamous Lauder, and accuſes him of that which was moſt remote from his nature and habits, a wilful perverſion of truth. Johnſon certainly, from political feelings, wiſhed to ſee Milton depreſſed; he was even blinded by them, both as to the merits of the poet, and the tricks of his ſlanderer. But Johnſon moſt aſſuredly deteſted falſehood, and would not have abetted any thing which he conceived to deſerve that name. With equal injuſtice is that great moraliſt cenſured as a mere ſtate hireling, for writing in defence of his own moſt genuine and decided ſentiments. Theſe are proofs, of what may otherwiſe be known, that, even in taking arms againſt injuſtice, a man is liable to be unjuſt, when his own paſſions or prejudices are concerned. The biographer's violent diſlike of T. Warton is alſo manifeſtly founded on his attacks upon Milton, and that which is ſneeringly called "the zeal of his Tory virtue;" (p. 548) but ſo far does it paſs the bounds of juſtice or moderation, that it will always remain a ſtain upon the writer* of the cenſures, rather than upon the object of them.

Having thus, though briefly, yet, as it appears to us, very clearly, given an idea of this Life of Milton, we ſhall diſmiſs it as a work of much merit, blended with ſome faults; of merits which the wiſe and ſagacious will feel with great force, and the admirers of Milton's various and powerful genius will often dwell upon with pleaſure; of faults which, at this

* The rant in praiſe of the extravagant and diſtorted Fuſeli, at page 103, and one or two of the author's literary partialities, might lead us to ſuſpect a perverſion of taſte, which, however, does not appear in his remarks on Milton, except perhaps in the attempts at fine writing in page 62.

day,

day, can injure none but the unenquiring and incautious. For the domeſtic afflictions, which the author ſuffered in the progreſs of his work, and to which he alludes in his preface, it would be inhuman not to feel a pang of ſympathy.

ART. IX. *Antiquarian and Topographical Cabinet, containing a Series of elegant Views, of the moſt intereſting Objects of Curioſity in Great Britain. Vol. 2. and 3. with fifty Plates in each.* 12mo. 15s. each. Clark, &c. 1807, and 1808.

VERY ſeldom do works of this nature, when ſold at a low price, continue to ſupport the ſpirit and elegance with which they commence: but of the preſent it would be unjuſt not to ſay, that, if any difference appears in its continuation, it is on the ſide of improvement. Meſſrs. Storer and Grieg are too jealous of their fame, as artiſts, to relax at all in their efforts. Of the firſt Volume we ſpoke briefly, but ſtrongly, as its merits demanded*; but as it has now increaſed, to an extent which gives it conſequence, we have taken a larger ſpace, that we may characterize it more particularly, and give ſome ſpecimen of the literary part.

It is probably for the convenience of the engravers, that no exact method is obſerved in the ſubjects; but, on the other hand, amends are made to the reader by a liſt of plates, arranged under the Counties, alphabetically; and, as the leaves are not paged, every poſſeſſor who fancies an arrangement of his own may place them accordingly, without any appearance of diſorder. There is however, ſome advantage in the variety produced by the mode of publication: like the poet who,

——modo me Thebis, modo ponit Athenis,

the editor tranſports us from one end of the Iſland to another, without danger or difficulty, and always for ſome deſirable object. In volume the ſecond, we may ſpecify, as particularly excellent, the frontiſpiece, repreſenting the weſt door of Higham Ferrers Church, Carilbrook, St. John's Abbey at Colcheſter, Lanercoſt Priory, S. W. View of Higham Ferrers Church (exquiſite) St. Peter's Northampton, *outſide and in*, Tewkſbury Abbey. S. E. and W. views, South Door and Crypt of St. Peter's Oxford. In the third Volume, the two Views of Moorvinſtowe Church Cornwall, the South Porch

* Brit. Crit. Vol. xxx. p. 215.

of

of Launceſton, Matlock High Tor; the S.E. view, the view from the Gate, and the inſide of Dunſtable Priory; St. Edmund's Chapel, E. Dereham; the Porches of Balderton and Teignmouth, Furneſs Abbey from the South, the two Views of St. Alban's, and thoſe of St. Sepulchre's Northampton. In ſpecifying theſe out of one hundred Views, we have often been ſtopped by the rival claims of others in the collection; but have endeavoured to prefer thoſe that are moſt excellent, where all are good.

In a work ſo ſmall in ſize, it cannot be expected that the literary accounts ſhould be either extended or elaborate. To us they ſeem abundantly ſufficient for the purpoſe of the general reader, and of all who are not particularly ſtudious antiquaries. As an inſtance of attention in the compiler, with which even the antiquary may be gratified, we ſhall inſert the account of PYLLE PRIORY in Pembrokeſhire, where an error of Capt. Groſe, which Mr. Gough has alſo followed, is corrected.

"This Priory was founded about the Year 1200, by Adam de Rupe, on his lands at Pylle, about one mile from Milford Haven, on the north ſide: he endowed it with various parcels of land, all confirmed by Thomas de Rupe his ſon; likewiſe by charter of the twenty-fifth of Edward III. the founder placed here monks of the order of St. Martin of Tours, in Caldey Iſland. Theſe monks, in proceſs of time, grew weary of the ſtrict diſcipline of their order; and laying aſide the rigid peculiarities of St. Martin, they became common Benedictines. This eſtabliſhment was dedicated to St. Mary and St. Budoc, and is ſaid to have been ſubordinate to the abbey of St. Dogmael, in this County; but at the ſuppreſſion its revenues were ſeparately eſtimated, and according to Tanner, the annual produce was £. 67. 15*s.* 3*d.* It was given in the 38th year of Henry VIII. to Roger and Thomas Barlow.

"The ſituation of this Priory is extremely pleaſant: it ſtands near one of the creeks which branch into the channel. The country around is well cultivated.

"The village of Pylle is ſituated a little to the eaſt, on the other ſide of the creek, and to to the South is Pendergaſt, at the diſtance of half a mile. The north is bounded by ſeveral ranges of hills, which afford abundance of wood and paſturage. Very little now remains of this religious foundation, except the gate-houſe, and ſcattered fragments of the walls. To the gatehouſe are attached ſeveral cottages, incorporated with the original building, or erected with its materials.

"Groſe has given a View of this place taken from the north ſide, and denominates it *Hubberſton Priory*, obſerving that it is called by the inhabitants the Priory, but whether for monks or nuns, or what order, and when and by whom founded, are particulars not handed down by tradition, or at leaſt not known by the generality

generality of the neighbouring people. Hence it appears that all his information, on this particular ſubject, was ſought in the neighbouroud, and that he was led into an error by the proximity of the village of Hubberſton. On a ſimilar account, ſome have called it the Priory of Pendergaſt. Gough, in his edition of Camden, following Groſe in the name, has likewiſe very contentedly conſigned this place to oblivion." Vol. ii. Sheet G.

The accounts are uſually about this length, except where there are more plates to one place. We aſſuredly know not of any work, where ſo much of elegant deſign, and beautiful engraving illuſtrative of objects ſo intereſting, can be had at ſo very reaſonable a price, as in the "Antiquarian and Topographical Cabinet."

ART. X. *Illuſtrations of Shakſpeare, &c.*
[*Concluded from p.* 20.]

OUR preceding number muſt have ſatisfied ſuch of our readers as were unacquainted with the fact before, of Mr. Douce's great acuteneſs, taſte and experience, as far as theſe qualities are eſſential to the elucidation of our great national poet. But it is the concluding portion of his work upon which we are now to animadvert, which will more particularly eſtabliſh his character as an author, and entitle him to a place among the moſt diſtinguiſhed Engliſh ſcholars.

Having concluded ſuch obſervations as he has been pleaſed to make on the plays of Shakſpeare ſeparately conſidered, ſubjoining to each, brief notices on the clown or fool introduced in each drama, the author gives us a conciſe but intereſting paper on the anachroniſms and ſome other incongruities of the poet. It is certainly very ſingular that offences of this kind againſt chronology and accuracy ſhould have been ſo prevalent, and to be found even among individuals of profound judgment and exalted genius; yet ſuch was the fact: nor can it be wondered at, that as thoſe termed claſſic authors were alone exempted from them, that Shakſpeare ſhould exhibit a memorable example of the infirmity. Ben Jonſon is almoſt the only writer of the period againſt whom the charge of "uniting diſſimilar manners and diſcordant periods" cannot be adduced.

The faults of this kind, as apparent in the works of the great

great maſters in painting, cannot have eſcaped the moſt common obſerver, and may be extenuated perhaps from the zeal or other emotions which induced them to compliment or comply with the ſuperſtitions prejudices of the age in which they lived. But there are ſome, perhaps, now living, who would be reluctant to believe that Garrick exhibited his Hamlet in a French ſuit of black velvet and a cocked hat, and his Macbeth in a ſcarlet coat with broad gold lace like a modern general. Mr. Douce alluding to theſe and other abſurdities, pays a proper compliment to the ſounder judgment and more reformed taſte of Mr. Kemble, who ſtudiouſly makes it a branch of his managerial office to exhibit things as they ought to be, and to render the ſtage a correct and faithful repreſentation of hiſtory and manners.

The errors of which Shakſpeare has been guilty are of this kind. He introduces Engliſh knights in Illyria, his Snug, Bottom, Quince, &c. at Athens; ducats, marks and guilders at Epheſus, cannon before they were invented, pieces of money before they were coined; he makes Hector quote Ariſtotle, clocks ſtrike before ſuch things exiſted. Hamlet ſwears by St. Patrick long before Chriſtianity was introduced into the north of Europe. Theſe and ſimilar violations of propriety and truth are pointed out by Mr. Douce, in a curſory manner, in the ſeparate dramas, leaving the reader ſo diſpoſed to exerciſe his leiſure or ſagacity, to detect many others of the kind

We next come to a Diſſertation on the Clowns and Fools of Shakſpeare which muſt neceſſarily have been the reſult of very extenſive reading, and much ſerious reflection on the ſubject.

The truth is that common readers invariably confound the the clown with the fool, and are apt to conſider the latter of two kinds only, either as a natural Idiot kept in families in former times to make ſport with, or as artificial witty knaves retained as neceſſary appendages to the families of the great, to amuſe themſelves and their gueſts. But Mr. Douce in his extenſive reading and reſearches into the manners and cuſtoms of our anceſtors, has found it expedient to make nine claſſes of this ſingular perſonage. After ſome excellent prefatory remarks upon the ſubject, he ſays,

"It may be the means of affording a clearer view of the preſent ſubject, if ſomething like a claſſification of the different ſorts of fools and clowns be given. The following is therefore offered as a ſubſtitute for a better.

"I. *The general domeſtic fool*, often, but as it ſhould ſeem improperly,

improperly, termed a clown. He was 1. a mere natural or ideot. 2. Silly by nature, yet cunning and ſarcaſtical. 3. Artificial. Puttenham, ſpeaking of the latter, ſays, "A buffoune or counterfeit ſoole, to heare him ſpeake wiſely which is like himſelfe, it is no ſport at all; but for ſuch a counterfait to talke and looke fooliſhly it maketh us laugh, becauſe it is no part of his naturall *."

"II. *The clown*, who was 1. a mere country bobby. 2. A witty ruſtic. 3. Any ſervant of a ſhrewd and witty diſpoſition, and who, like a ſimilar character in our modern plays, was made to treat his maſter with great familiarity in order to produce ſtage effect.

"III. *The female fool*, who was generally an ideot.

"IV. *The city or corporation fool*, whoſe office was to aſſiſt at public entertainments and in pageants. To this claſs belong perhaps the Lord Mayor's ſtate fool, and thoſe employed by the companies of trades, &c.

"V. *Tavern fools*. Theſe ſeem to have been retained to amuſe the cuſtomers. We learn from one of Ben Jonſon's plays that they exhibited with a Jew's harp, mounted on a joint-ſtool †, and in another of them he has preſerved the name of ſuch a character ‡: they are ſometimes qualified to ſing after the Italian manner §. Fools were alſo employed in the common brothels ‖.

"VI. *The fool of the ancient theatrical myſteries and moralities.* He was, more properly ſpeaking, the *Vice*, a ſingular character, that would afford ſufficient matter for much better diſſertations than thoſe of Warburton or Upton. Being generally dreſſed in a fool's habit, he appears to have been gradually and undiſtinguiſhably blended with the domeſtic fool; yet he was certainly a buffoon of a different ſort. He was always a bitter enemy to the devil, and a part of his employment conſiſted in teazing and tormenting the poor fiend on every occaſion. He ceaſed to be in faſhion at the end of the ſixteenth century ¶.

"VII. *The fool in the old dumb ſhows exhibited at fairs and perhaps at inns*, in which he was generally engaged in a ſtruggle with death; a fact that ſeems alluded to more than once in Shakſpeare's plays. It is poſſible that ſome caſual veſtiges of this ſpecies of entertainment might have ſuggeſted the modern Engliſh pantomimes.

"* Arte of Engliſh poeſie, 1589, 4to. fo. 243."

"† The devil is an aſs, Sc. 1."

"‡ The fox, Act ii. Sc. 1."

"§ Marſton's Malcontent, Sc. 7."

"‖ See vol. i. p. 151."

"¶ The devil is an aſs, Sc. 1.

"VIII.

"VIII. *The fool in the Whitſun ales and Morris dance.*

"IX. *The mountebank's fool, or merry Andrew.*

"There may be others introduced into our old dramas of an indefinite and irregular kind, and not reducible to any of the above claſſes; but to exemplify theſe or many of the above, by a ſpecific reference to authorities is not within the ſcope of the preſent eſſay. It is hoped that what has been juſt ſtated may contribute to aſſiſt the readers of old plays in forming ſome judgment of their own whenever the neceſſity ſhall ariſe.

"A general inveſtigation of that moſt ſingular and eccentric character the real domeſtic fool would occupy more ſpace than could here have been ſpared. It would indeed extend to a length that few will conceive; but ſhould the ſame laudable ſpirit of curioſity reſpecting the manners of former times, which at preſent conſtitutes much of the amuſement of an enlightened public, continue to maintain its influence, encouragement would not be wanting to reſume the ſubject more at large. In the mean time it may be ſufficient to remark that the practice of retaining fools can be traced in very remote times throughout almoſt all civilized and even among ſome barbarous nations. It prevailed from the palace to the brothel. The pope had his fool, and the bawd her's; and ladies entertained them of both ſexes. With reſpect to the antiquity of this cuſtom in our own country, there is reaſon to ſuppoſe that it exiſted even during the period of our Saxon hiſtory; but we are quite certain of the fact in the reign of William the conqueror. An almoſt contemporary hiſtorian, Maitre Wace, has left us a curious account of the preſervation of William's life when he was only duke of Normandy by his fool *Goles**. Mention is made in Domeſday of *Berdic joculator regis*; and although this term was unqueſtionably applied in numerous inſtances to denote a minſtrel, much evidence might be adduced to ſhow that on this occaſion it ſignified a buffoon. Latin terms were uſed by the middle-age writers ſo licentiouſly and with ſuch extreme careleſsneſs, that in many caſes it is difficult to obtain a preciſe idea of their meaning. Thus the jeſters and minſtrels were indefinitely expreſſed by the words *joculator*, *ſcurra*, *mimus*, *miniſtralus*, &c. a practice that may admit of juſtification when we conſider that in early times the minſtrel and buffoon characters were ſometimes united in one perſon. It muſt be allowed, however, that in an etymological point of view the term *joculator* is much better adapted to the jeſter than the minſtrel." Vol. II. P. 303.

In the latter part of this Eſſay the author proceeds to deſcribe the various dreſſes of the fool, and has ſubjoined ſome remarkably well executed plates illuſtrative of the ſubject. With the whole we have been ſo exceedingly entertained,

"* Roman des ducs de Normandie, MS. Reg. 4, C. xi."

and we think the ſubject involves ſo much elucidation of former times and cuſtoms, that we cannot forbear intimating our wiſh to have it ſtill further purſued. We ſhould indeed be glad if Mr. Douce himſelf at ſome future period of leiſure may not diſdain purſuing the hint given at P. 308. Biographical ſketches of ſome of the more diſtinguiſhed of theſe whimſical perſonages would, in this author's hands, make a moſt curious volume, and form a very intereſting appendix to theſe before us.

The Diſſertation on the Geſta Romanorum is ſtill more elaborate and important. The introduction to this curious and valuable paper is one of the neateſt things of the kind in our language, and the honeſt tribute to Mr. Warton, and the vindication of his fame from ſcioliſts and ſlanderers is highly honourable to Mr. Douce in every point of view. It was unknown both to Mr. Warton and Mr. Tyrwhitt that there were two ſeparate works having the ſame denomination of "Geſta Romanorum." Of that treated of by Mr. W. no manuſcript has yet been deſcribed, of the other ſeveral manuſcripts remain, but it has never been printed, except in ſome tranſlated extracts. This author comments upon both, beginning with that deſcribed by Mr. Warton. Its uſe and deſign is firſt explained, and this appears to have been the furniſhing an intereſting and agreeable mode of conveying inſtruction from the pulpit, by the introduction of appoſite and amuſing apologues. Many early and celebrated preachers are pointed out whoſe ſermons were filled with quotations and ſtanzas from Virgil, Valerius Maximus, Apuleius, Dante, Petrarch, &c. among theſe the following is mentioned.

"There is a remarkable work to which the preachers of the middle ages appear to have been indebted, and which deſerves mention here not only on that account, but alſo from its having hitherto remained in unmerited obſcurity. This may be partly owing to its having never been printed. It is a collection of tales and fables that has been aſcribed to Odo de Ceriton, Shirton, or Cirington, for all theſe names are mentioned, a Ciſtercian monk of the twelfth century. In one manuſcript they are called *proverbs*, and given to Hugo de Sancto Victore, of the monaſtery of Saint Victoire at Paris, and who lived much about the laſt-named period *. There is perhaps no taſk more difficult than that

"* This MS. is in the author's poſſeſſion, as well as another of the ſame work, with conſiderable variations. A third is in the library of the Royal Society, No. 292, and there aſcribed to

that of aſcertaining the real authors of many works of the middle ages, eſpecially where, as in the preſent inſtance, there occurs any thing ſatirical againſt religious abuſes. The evidence with reſpect to authorſhip is in favour of the Engliſhman, becauſe in ſome of the ſtories Engliſh ſentences are found. Nor do the ſarcaſms againſt the clergy militate in the leaſt againſt eccleſiaſtical manufacture. Numerous inſtances could be brought to ſhow the ſatirical ſpirit of the clergy, frequently towards each other, and generally againſt the church of Rome.

"The work in queſtion is an extraordinary mixture of Æſopian fables with pious and profane hiſtories in great variety. One or two ſpecimens have been already given *, but the reader may not regret the trouble of peruſing the following in addition. "There is a kind of wren, named after Saint Martin, with very long and ſlender legs. This bird ſitting one day in a tree, in the fullneſs of his pride ſuddenly exclaimed; 'It matters not to me though the heavens fall; for with the aid of my ſtrong legs I ſhall be able to ſupport them.' Preſently a leaf fell upon the fooliſh boaſter, who immediately flew away in great terror, exclaiming, 'O Saint Martin, Saint Martin, help your poor bird!' The moral compares Saint Peter denying Chriſt to this wren, which it alſo aſſimilates to certain pot-valiant ſoldiers, who boaſt, in their cups, that each of them can beat three of the ſtouteſt Frenchmen. Again;—"Iſengrin the wolf, to expiate his ſins, became a monk. His brethren endeavoured to teach him his letters, that he might ſay *Pater noſter*; but all that they were able to get from him was, 'lamb, lamb.' They told him to look up to the croſs, but could never make him turn his eyes from the ſheep. In like manner do the monks cry out for good wine, and fix their eyes on dainty viands and full trenchers; whence the Engliſh proverb, *Yf alle that the wolf unto the preſt*

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to Odo de Ceriton. Concerning this perſon, who was tutor in theology to the celebrated John of Saliſbury, ſee Bale, *Script. Britann. catal.* pars i. p. 221. edit. 1559. Tanner, *Bibl. Britanno-Hibernic*, p. 560. A great deal of confuſion, and yet not more than is often found on ſimilar occaſions, has been made concerning this work and its author. It has been confounded with a moral treatiſe on natural hiſtory called *Beſtiarium*, from which it is totally different. If the reader be deſirous of perplexing himſelf with further inquiries concerning this ſubject, he may conſult Fabricius, *Bibl. med. ætat.* i. 93, & v. 466, edit. 1734. Cave, *Script. eccles.* p. 572. Pitts, p. 245. There is another ſimilar but anonymous work among the Harl. MSS. No. 219, that has ſome fables not in the others, and wants many in both."

"* See vol. i. p. 255, vol. ii. p. 33."

worthe and be ſette on to boke ſalmes to ler, ȝit is ever lyȝ ouw eye to the wodeward *." To conclude with one more, "The wolf being dead, the lion aſſembled the reſt of the beaſts to celebrate his obſequies. The hare carried the holy water, and the hedge-hogs the wax tapers. The goats tolled the bells; the badger dug the grave; the fox carried the coffin; Berengarius the bear celebrated maſs; the ox read the goſpels, and the aſs the epiſtles. Maſs being finiſhed, and Iſengrin duly buried, the beaſts partook of a ſplendid feaſt, the expenſe of which was defrayed out of the deceaſed's property. The parties wiſhed for nothing better than a ſimilar ceremony. So, ſays the moral, on the death of any rich uſurer, the abbots aſſemble all the *beaſts* of the monaſtery; for in general, the black and white monks are really brutes, that is, lions in pride; foxes in cunning; hogs in gluttony; goats in luxury; aſſes in ſloth, and hares in cowardice." P. 343.

The queſtion of who was the author of the Geſta Romanorum is next diſcuſſed. Mr. Warton thought that they were compoſed by Peter Bercheur a native of Poitou. Doubts on this ſubject have ariſen, and Mr. Douce candidly ſubmits them to the reader, leaving him to exerciſe his own judgment and diſcretion. Theſe doubts appear to us very powerful indeed, and the following argument cannot eaſily be refuted. Bercheur has himſelf given a very particular account of his works, among which his moralizations of the Fabulæ Poetarum never printed are mentioned, but not the Geſta Romanorum. The account of the manuſcripts and printed editions of the Geſta Romanorum ſubjoined to this firſt part is ſingularly curious and uſeful.

" * That is, "Though the wolf come to the prieſt, and be ſet to his book to learn pſalms, yet is one of his eyes ever turned towards the wood." A ſimilar fable is among thoſe compoſed by Marie de France in the twelfth century. A curate having tamed a wolf, undertook to teach him to read. "Now," ſays he to the ſcholar, "repeat after me, A." The wolf articulated A. "Good," ſays the curate; "now ſay B." The wolf cried "bee, bee;" but thinking he heard the bleating of the ſheep, away he ran to the fold." This apologue is probably from the eaſt. See the ſtory of *Bobetzad and his ten viziri* in the continuation of the Arabian nights' entertainments. The other ſeems to have been borrowed from the celebrated and intereſting romance of Reynard the Fox, evidently compoſed long before the twelfth century."

We now come to the other Geſta Romanorum, of the difference of which from the former both Warton and Tyrwhitt were ignorant. This was undoubtedly compoſed in England in imitation of the former, and it is not a little ſurprizing, that two men ſo endowed as the above indiſputably were, ſo zealous in the purſuit of this kind of knowledge, and ſo acute in diſcriminating, ſhould not diſcover that they were different performances. Mr. Douce is of opinion that this imitation was the work of ſome Engliſhman, probably a monk; the period of the earlieſt manuſcript is about the reign of Richard the ſecond; the intent of it obviouſly the ſame, namely to ſupply the pulpit with agreeable and impreſſive examples. The conſtruction is the ſame as that of the original Geſta, but although many ſtories of the former are retained, they are either new-written or materially altered. A very entertaining analyſis of their contents is ſubjoined, of which the following is a ſpecimen.

"The emperor Averrhoes proclaims a tournament, and that the conqueror ſhall marry his daughter after his deceaſe. Decius, a knight who excelled in arms, had two infant ſons. Hearing of the proclamation, he goes one morning into a foreſt where a nightingale was ſinging very ſweetly. He expreſſes a wiſh to know the meaning of the ſong, and an old man, ſuddenly appearing to him, explains it. The bird had directed him to go to the tournament, but in his way thither he is to meet with ſome heavy misfortune, which he is recommended to ſupport with conſtancy and patience, becauſe, eventually, his ſorrow is to be turned to joy. The old man then diſappears, and the nightingale flies away. Decius returns home and acquaints his wife with the adventure. She adviſes him to go to the tournament with herſelf and children; and he had no ſooner finiſhed the preparations for his journey, than his houſe and all his goods are conſumed by fire. Not diſcouraged, he embarks on board a veſſel, and on his arrival in the country to which he was going, the captain of the ſhip demands the price of his paſſage. The knight confeſſes his preſent inability to comply with the requiſition, but promiſes on his return from the tournament to ſatisfy him fully. The captain, who had in the mean time conceived an improper paſſion for the lady, demands her as an hoſtage, refuſing an offer of the children. The poor knight, finding no remedy, affectionately takes leave of his wife and departs in great ſorrow with his children. The mariner in vain attempts the accompliſhment of his purpoſe with the lady, and after having accompanied her to ſome ſtrange country, dies. She is reduced to great miſery and obliged to beg her bread from

door to door. The ſtory then returns to the knight, who, proceeding in his journey to the emperor's palace, meets with a deep piece of water, which it was neceſſary to croſs. Not being able to carry over both the children, he leaves one of them on the ground. On his return for his child, a lion ſprings from a wood, ſeizes the infant before he could arrive at the ſpot, and carries it away. He endeavours in vain to purſue the raviſher, and at length goes back to his other child. But here again his ill fortune attends him; a bear had ſeized it, and was in the act of carrying it to a neighbouring foreſt. He now gives way to his grief, and exclaims bitterly againſt the nightingale and her ſong, but reſolves to proceed to the tournament. Here he has better luck, and repeatedly carries away the prize. The emperor takes him into great favour, and places him at the head of his armies. Walking one day through a certain city, he finds a precious ſtone of three colours. On carrying it to a lapidary, he is informed that he poſſeſſes a great treaſure; that the ſtone has the power of making the owner completely happy, of enabling him to find what he might have loſt, and of converting his poverty into wealth, and his ſorrows into joy. Some afterwards he has occaſion to raiſe troops for the emperor's ſervice, and in the courſe of the war two young ſoldiers eminently diſtinguiſh themſelves by their valour. As they are ſitting one night at ſupper, they make enquiries of each other reſpecting their parents; and from certain matters that are detailed, they are recognized by their mother, who happens to be preſent. This diſcovery ſoon leads to that of their father, who is known by his wife, from a particular mark in his forehead. All the the parties return to their own country, and end their days happily.

" The burning of the knight's houſe, and the manner in which he was deprived of his children, have been borrowed from the romance of *Sir Iſumbraſs* *.

" A law was made at Rome that the centinels of the city ſhould each night examine what was paſſing in all the houſes, ſo that no private murders might be committed, nor any thing done whereby the city ſhould be endangered. It happened that an old knight named Joſias had married a young and beautiful woman, who, by the ſweetneſs of her ſinging, attracted many perſons to his houſe, ſeveral of whom came for the purpoſe of making love to her. Among theſe were three young men who were high in the emperor's favour. They reſpectively agreed with the woman for a private aſſignation, for which ſhe was to receive twenty marks. She diſcloſes the matter to her huſband, but not chooſing to give up the money, prevails on

* " See Mr. Ellis's Metrical Romances, vol. iii. pp. 155, 157.

him

him to conſent to the murder of the gallants, and the robbing of their perſons. This is accompliſhed, and the bodies depoſited in a cellar. The woman, mindful of the new law that had been made, ſends for one of the ſentinels, who was her brother, pretends that her huſband had killed a man in a quarrel, and prevails on him, for a reward, to diſpoſe of the dead body. She then delivers to him the firſt of the young men, whom he puts into a ſack and throws into the ſea. On his return to the ſiſter, ſhe pretends to go into the cellar to draw wine, and cries out for help. When the centinel comes to her, ſhe tells him that the dead man is returned. At this he of courſe expreſſes much ſurpriſe, but putting the ſecond body into his ſack ties a ſtone round its neck and plunges it into the ſea. Returning once more, the woman, with additional arts, plays the ſame part again. Again he is deceived, and taking away the third body, carries it into a foreſt, makes a fire, and conſumes it. During this operation he has occaſion to retire, and in the mean time a knight on horſeback, who was going to a tournament, paſſes by, and alights to warm himſelf at the fire. On the other's return the knight is miſtaken for the dead man, and with many bitter words thrown into the fire, horſe and all. The centinel goes back to his ſiſter, and receives the ſtipulated reward. A hue and cry had now been made after the young men who were miſſing. The huſband and wife engage in a quarrel, and the murder is of courſe diſcovered." P. 373.

Who the author was cannot be aſcertained. Mr. D. gives ſome very plauſible reaſons for believing that it might be either Lydgate, Gower, or Occleve. A liſt of the manuſcripts in the Britiſh Muſeum, at Oxford and in other places, and of the printed tranſlations in Engliſh (the Latin copy never was printed) concludes one of the moſt amuſing and inſtructive papers in its way that has been introduced in theſe volumes.

On the Diſſertation on the Ancient Engliſh Morris Dance, we muſt be more conciſe than we could wiſh, having ſo much dilated on what precedes.

The author begins with refuting the explanation of the Morris Dance as given by Mr. Strutt in his Sports and Paſtimes of the People of England. This writer ſuppoſed it to be a part of the ancient ceremony of the Feaſt of Fools, whereas it was adopted by moſt European nations as expreſſive of a dance originating with the Moors. Of this dance the Fandango is a veſtige, of which the muſic is unqueſtionably Mooriſh. It is probable that the Morris Dance was borrowed from France, to which place it came from Spain.

The following account of the Lord of Miſrule, containing a deſcription of an attendant Morris Dance is too curious to be omitted.

" Firſt, all the wilde heads of the pariſh, flocking togither, chuſe them a graund captaine (of miſchieſe) whome they innoble with the title of *my lord of miſrule*, and him they crowne with great ſolemnitie, and adopt for their king. This king annoynted, chooſeth foorth twentie, fourtie, threeſcore or a hundred luſtie guttes like to himſelfe to waite upon his lordly majeſty, and to guarde his noble perſon. Then every one of theſe his men, he inveſteth with his liveries of greene, yellow, or ſome other light wanton collour. And as though that were not (bawdy) gawdy ynough, I ſhould ſay, they bedecke themſelves with ſcarffes, ribbons and laces hanged all over with golde ringes, precious ſtones, and other jewels: this done, they tie about either legge twentie or fourtie belles, with rich handkerchiefe in their handes, and ſometimes laide a croſſe over their ſhoulders and neckes, borrowed for the moſt part of their pretie *Mopſies* and loving *Beſſies*, for buſſing them in the darke. Thus all things ſet in order, then have they their hobby horſes, their dragons and other antiques, togither with their baudie *pipers*, and thundering *drummers*, to ſtrike up the *devils daunce* withall: then marche this heathen company towards the church and church-yarde, their pypers pypyng, their drummers thundering, their ſtumpes dauncing, their belles iyngling, their handkercheefes fluttering about their heades like madde men, their hobbie horſes, and other monſters ſkirmiſhing amongſt the throng: and in this ſorte they goe to the church (though the miniſter be at prayer or preaching) dauncing and ſwinging their handkerchiefes over their heades in the church like devils incarnate, with ſuch a confuſed noiſe, that no man can heare his owne voyce. Then the fooliſh people they looke, they ſtare, they laugh, they fleere, and mount upon formes and pewes, to ſee theſe goodly pageants ſolemnized in this ſort. Then after this about the church they goe againe and againe, and ſo foorth into the church yard, where they have commonly their ſommer haules, their bowers, arbours, and banquetting houſes ſet up, wherein they feaſt, banquet, and daunce all that day, and (peradventure) all that night too. And thus theſe terreſtrial *furies* ſpend the ſabboth day. Another ſort of fantaſticall fooles bring to theſe hellhoundes (the lord of miſrule and his complices) ſome bread, ſome good ale, ſome new cheeſe, ſome olde cheeſe, ſome cuſtardes, ſome cracknels, ſome cakes, ſome flaunes, ſome tartes, ſome creame, ſome meat, ſome one thing, ſome another; but if they knewe that as often as they bringe anye to the maintenance of theſe execrable paſtimes, they offer ſacrifice to the devil and Sathanas, they would repent and with-

withdrawe their handes, which God graunt they may *." Another declaimer of the like kind, ſpeaking of May games and morris dances, thus holds forth; "The abuſes which are committed in your may-games are infinite. The firſt whereof is this, that you doe uſe to attyre in womans apparell whom you doe moſt commonly call *maymarrions*, whereby you infringe that graight commaundement whiche i given in Deut. xxii. 5, that men muſt not put on womens apparrell for fear of enormities. Nay I myſelf have ſeene in a may game a troupe, the greater part whereof hath been men, and yet have they been attyred ſo like unto women, that theyr faces being hidde (as they were indeede) a man coulde not diſcerne them from women. The ſecond abuſe, which of all other is the greateſt, is this, that it hath been toulde that your morice dauncers have daunced naked in nettes: what greater enticement unto naughtineſs could have been deviſed?" P. 441.

The famous painted glaſs window of Mr. Tollett is next mentioned, as much illuſtrating the ſubject of the Engliſh May Game and Morris Dance. Thus the characters of the Morris Dance appear to have been Robin Hood, Little John, Friar Tuck, Maid Marian, the Queen of the May, the Fool, the Piper, and ſundry Morris Dancers variouſly habited; to theſe a hobby horſe and dragon were afterwards added. Theſe ſeveral characters are deſcribed and commented upon by Mr. Douce with his accuſtomed ingenuity, and ſome neat plates are alſo introduced, ornamental in themſelves and of importance to the ſubject.

Veſtiges of this old dance may ſtill be traced in Norfolk, and if we miſtake not in Staffordſhire and Yorkſhire. The Morris dancers ſtill make their conſtant appearance in Lancaſhire.

The pains we have taken in placing the ſubſtance of theſe volumes before our readers will ſufficiently demonſtrate how very highly we eſteem and approve them. It muſt be permitted to us to add our earneſt wiſh that Mr. Douce may ere long reſume his pen on ſome ſimilar ſubject, aſſured as we are that whatever he ſhall be pleaſed to undertake will be enlightened by his judgment, improved by his taſte, and very highly acceptable to the public.

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* "Stubbes's Antomie of Abuſes, p. 107."

ART. XI. *An Account of the Diſeaſes of India, as they appeared in the Engliſh Fleet, and in the Naval Hoſpital at Madras, in* 1782 *and* 1783; *with Obſervations on Ulcers, and the Hoſpital Sores of that Country, &c. &c. To which is prefixed, a View of the Diſeaſes on an Expedition and Paſſage of a Fleet and Armament to India, in* 1781. *By Charles Curtis, formerly Surgeon of the Medea Frigate.* 8vo. pp. 283. 7s. Edinburgh, W. Laing; Longman and Co. and Murray, London. 1807.

FROM the title of this work we were led to expect curious and important information. The philoſopher wiſhes to become acquainted with the influence of climate and change of habits upon the human conſtitution, while the medical profeſſor is anxious to know the variations of diſeaſe under different circumſtances; and the effects of remedies, and modes of practice in diſtant countries. Connected ſo immediately as we are with the extenſive region of India; continually ſending out medical officers, and paying large ſums for preſerving the health of our brave ſeamen and ſoldiers, it is ſingular that ſo few publications upon this intereſting ſubject have appeared. Young ſurgeons in the army and navy are frequently called upon to act as phyſicians, and the practice which they purſue, and the principles upon which they proceed, are rather derived from what they have learned in the ſchools of medicine at home, than from the experience of practitioners verſed in the complaints which it is the peculiar lot of army and navy ſurgeons to meet with. We are therefore obliged to Mr. Curtis for the preſent work, which contains the reſult of his practice and obſervations upon ſeveral diſeaſes that are little known in this country; his ſtyle, indeed, we cannot praiſe, it is neither correct nor beautiful, is often obſcure, and generally beneath what we ſhould expect from any man who has gone through the routine of a medical education, even at a Scottiſh univerſity.

The author ſailed from St. Helen's on the 13th of March, 1781, in the Manilla tranſport; forming part of a fleet and convoy under Commodore Johnſtone. On the firſt of June they were in latitude 12° 15′ ſouth, and fevers had begun to prevail; the troops in general had a pale, ſqualid, and ſickly appearance.

"The fever begins with pain in the head and back; ſome have alſo pains in the limbs; and in others, it is attended with diarrhœa. Generally the tongue is yellow, and the urine high-coloured; but without bilious vomiting or yellowneſs of the ſkin,

ſkin. The army ſurgeons conſider this as an ardent, rather than a bilious fever, and ſay, that bark has been generally ſucceſsful in removing it. Towards the end of the month, the genus of the fever became much better diſtinguiſhed, and, in moſt of the troop-ſhips, took on the dyſenteric form; ſevere diarrhœa, gripes, teneſmus, with mucous and bloody ſtools."

In July the fever aſſumed a malignant form, and proved fatal to numbers; whilſt dyſenteric fluxes became general throughout the fleet, and ſcurvy carried off many who had been previouſly reduced by the flux and fever. The ſeamen, though generally affected with dyſentery, had it much leſs ſeverely than the troops, which the author preſumes was owing "to their ſleeping in a freer and purer air than any other deſcription of perſons in the ſhip."

After a tedious voyage of *eleven months*, the author arrived at Madras; and out of *two companies* of ſoldiers embarked, it appears that *ſeventy-five* died on the paſſage; 'forty from fevers; eighteen from dyſenteric flux; and the remainder, from ſcurvy and cachexy.' The mortality among the ſeamen was much leſs; which the author attributes to the good effect of the pure and free air, in which they were kept above deck. Surely ſomething more than this is requiſite to account for ſo great a difference in the frequency and fatality of the diſeaſes which attacked theſe two deſcriptions of men. The ſeamen were accuſtomed to their peculiar mode of life, enured to the changes of climate, and ſeaſoned to the ſhip diet; while the ſoldiers had all this to acquire.

The firſt malady which occurs under the head *India Diſeaſes*, is termed "ſpaſmodic cholera, the cramp, or *mort de thien*,"—P. 47. It began with watery purging and teneſmus; after ſome hours ſlight ſpaſms were felt; debility, coldneſs of the extremities, a remarkable paleneſs, ſinking, and lividity of countenance ſucceeded; and at the ſame time nauſea and retching took place, though no bile was vomited. The ſpaſms ſoon began to affect the muſcles of the thigh, abdomen, and thorax; and laſtly, thoſe of the arms, hands, and fingers. The danger of the caſe was indicated by the ſeverity of theſe ſpaſms, and the rapidity with which they ſucceeded the firſt attack. The whole alimentary canal was affected with great debility and irritability; the action of the heart and arteries was conſiderably impaired, while that of the voluntary muſcles was much augmented. Such were the leading ſymptoms of this formidable diſeaſe, and we were not ſurpriſed to find that the author experienced little ſucceſs when he firſt endeavoured to check its career; and that ſeveral caſes terminated fatally in ſpite of every remedy that

was

was employed. He however aſcertained (page 67) that the complaint preſented itſelf under two diſtinct forms: in its ſimpleſt ſtate, where there was no appearance of bilious colluvies, evacuants proved injurious, by increaſing the proſtration of ſtrength and the ſeverity of the ſpaſms; and little benefit was derived from opium, unleſs given on the firſt acceſſion in a large doſe, combined with ſome ſtrong aromatic ſtimulus; the indication of cure being to ſupport the ſtrength of the patient, excite the activity of the moving powers, and reſtore the healthy action of the ſtomach and inteſtines by every poſſible means. "In thoſe caſes (page 69) where the exiſtence of bilious colluvies and diſeaſed ſecretions was to be diſtinguiſhed, a good deal of purging was always neceſſary, with cordial diet and drinks, but opiates never." This diſeaſe is, unqueſtionably, of the ſame nature as the cholera morbus, ſo frequent and ſevere in this country during the autumnal ſeaſon, varying indeed in its character from diverſity of climate and regimen; in both diſeaſes ſtrong purgatives and emetics are injurious, while diluting liquids copiouſly taken, mild aperients, opiates, and cordials, judiciouſly combined and adminiſtered, often afford ſpeedy and effectual relief. In caſes where the debility was extreme, with cold extremities and great collapſe, the author found benefit from the external application of warm ſpirits, which we are convinced might often be uſed with advantage in many of the diſeaſes of our own country: the practice is not new, it is only too much neglected.

Diſeaſes of the liver are next conſidered: Mr. Curtis obſerves, page 89, "Every where on the coaſt of Coromandel, and, I believe, every where in Lower India, and eſpecially in camps, fleets, and hoſpitals, diſeaſes of this organ, (the liver), under one form or other, prevail ſo much as to entitle them to be conſidered as the grand epidemics of the country."

The following obſervations upon hepatitis deſerve attention.

"What conſtitutes the chief danger and difficulty in managing the complaint is, that the ſymptoms which are primary, and indicate inflammatory affection, are often but very ſlightly marked; even where it is in ſuch degree as to run with great readineſs and rapidity into ſuppuration. The pain felt in the ſide is not at all conſtant or acute; the patient himſelf takes little notice of it; ſeldom mentions it unleſs he is aſked about it; and, when you do ſo, he tells you only, he has felt at times ſlight pains about the pit of the ſtomach, or about the right ſide. And it is only from obſerving the ſecondary ſymptoms, ſuch as a flux, or a ſhort dry cough,

cough, and pain felt at the top of the ſhoulder, or that there is a degree of fulneſs or tenderneſs on preſſing the region of the liver a little hard, with ſome yellowneſs of the eyes and countenance, that the true ſtate of the diſorder is to be aſcertained." P. 92.

For the moſt uſeful remedies in curing this diſeaſe, and ſeveral judicious practical obſervations, we muſt refer our readers to the work itſelf.

Bilious fever and flux obtain a due portion of this author's attention. He regards the fever as ſymptomatic only, being often preceded by the flux, and never continuing after the affection of the bowels is removed; and "that both flux and fever are produced and maintained by a ſuperabundant and vitiated condition of the bilious ſecretion, in the firſt inſtance, is abundantly plain from the nature of the diſcharges, and the diſorder induced on the alvine functions." P. 119. Many caſes terminated fatally, and the general appearances on diſſection "were inflammation and thickening of ſome part of the inteſtinal canal. Sometimes a degree of ulceration of the internal coat of the rectum, and adheſions of it to ſome of the neighbouring parts, and moſt commonly obſtruction and enlargement of the meſenteric glands, or enlarged and obſtructed liver." P. 130. The cure was chiefly accompliſhed by evacuants, adapted to "the condition of the diſorder, the ſtrength and conſtitution of the patient, and the irritability of the ſtomach and bowels." "Plentiful dilution with farinaceous drinks, ſuch as rice-water, and frequent glyſtering were very uſeful in relieving irregular ſpaſms and teneſmus, eſpecially on the days in which no purgative was uſed." P. 134. When the diſeaſe was protracted, and "the patient continued to be diſtreſſed with a continual flux, with ſtraining, griping, mucous, and ſometimes bloody ſtools; ſpaſmodic pains in different parts of the abdomen; with heat and dry ſkin, and ſome evening fever," it was found neceſſary to continue the uſe of aperients, and to employ thoſe of a more active nature; mercurial purgatives anſwered the beſt. When the liver appeared to be obſtructed, or ſubjected to inflammation, mercury was given till the mouth became affected, purgatives being occaſionally interpoſed; and by theſe means ſeveral caſes which would not yield to evacuants or palliatives alone, were ſucceſsfully treated. Bliſters were alſo applied to the abdomen, in many inſtances, with much relief to the patient.

Diſeaſes of the thoracic viſcera occurred very ſeldom, and pulmonary conſumption was wholly unknown. P. 157. Dyſentery, it appears from this author's obſervations, is not common, and he doubts its being a native diſeaſe of India, or of any tropical country; it has generally been confounded with,

with, and miſtaken for, the bilious and liver-fluxes, ſo frequent in that country; hence when we hear of dyſentery being cured by mercury and nitric acid, we muſt not conclude that it reſembles the diſeaſe we meet with in camps, or in this country, under that title, but that it is more analogous to diſeaſes of the liver and vitiated condition of the bile.

The work before us is not entirely confined to the conſideration of the diſeaſes of India; the bilious diſeaſes of Europe are briefly deſcribed; and ſome of the obſervations on this ſubject deſerve attention, particularly thoſe upon infants. In the treatment recommended we obſerve nothing to cenſure, it ſeems to be the reſult of ſucceſsful practice; and chiefly conſiſts in the exhibition of purgatives; and in caſes of great irritability of ſtomach with vomiting, opium, both externally and in glyſters; calomel as an aperient, was the moſt beneficial remedy in the bilious affections of infants.

From the decided benefit which has been obtained by the uſe of mercury in certain liver-complaints, that mineral has become a favourite with practitioners in general; many give it, becauſe others have recommended its uſe; ſome from reflecting upon the cauſe of the complaint and the effect of mercury in removing it; and very many, becauſe they neither know any thing of the diſeaſe which they are treating, nor of any probable mode of cure; they give mercury till it excites action ſtronger than that which they were called upon to remove, and ſometimes the original complaints ceaſes; but very often the patient is reduced to a deplorable ſtate of debility, the ſymptoms of his diſorder are rendered more ſevere, and the fatal cataſtrophe is accelerated; or he continues for the remainder of his wretched exiſtence, the victim of paralyſis and irremediable enervation and mental imbecility. We were gratified to find Mr. Curtis, though practiſing as a navy-ſurgeon, by no means guilty of exceſs in the uſe of mercury.

From the preceding extracts and obſervations, our readers will perceive that the preſent work is entirely practical; the author records the hiſtory and ſymptoms of diſeaſes which he has witneſſed, and gives a candid account of his good or ill ſucceſs in the cure; whilſt he indulges in no hypothetical ſpeculations. It is with reluctance, then, that in taking leave of this inſtructive writer, we feel obliged to point out ſome, among many, inaccuracies of ſtyle, as "notwithſtanding, however, *of* this ſimplicity of plan." P. 132. "Notwithſtanding *of*." P. 245. "But any degree of exceſs in theſe, which *goes the length* of producing." P. 281, &c. &c.

ART.

ART. XII. *The Satires of Juvenal: translated and illustrated. By Francis Hodgson, A. M. Fellow of King's College, Cambridge.* 4to. 611 pp. 2l. Payne and Mackinlay. 1807.

WHEN we concluded our account of Mr. Gifford's Juvenal, we pronounced, without hesitation, that all further attempts to translate this author were rendered superfluous*; nor are we yet of a different opinion. Mr. Hodgson's principal object, by his own statement, was to produce a more flowing, and to an English ear, a more pleasingly versified translation than that of his predecessor. His account of it is this:

"The extent, then, of my ambition, and it is no moderate one, has been this: not to reach the height of Dryden, where Dryden has chosen to leave all below him; yet, upon the whole, to give a more faithful version of Juvenal than he and his associates have given; and, at the same time, to do it in such a manner as to offend an English ear with fewer instances of interrupted versification than those which (originally at least) occurred in the pages of Mr. Gifford." P. xvii.

Still therefore we contend that this was unnecessary, for if Mr. Gifford, who has written so much original satire with success, be not as good a judge of the proper style for it in English as any young poet who starts upon new principles, on what can the public rely in point of taste? Mr. Hodgson's opinion is, that couplet verse should flow in regular pairs of lines, without interruption, and consequently almost without variety. But very different has been, and still is, the opinion of some of our best writers. Mr. H. also avows "an indifference, or rather hatred, for blank verse, except in dramatic compositions," which, being generally allowed to have been a faulty prejudice in Johnson, will hardly be admired and acceded to on the dictation of a less eminent writer. It may be granted then, that the present translator has smoothed the flow of his English Juvenal, without admitting that he has rendered an important or a necessary service. Certainly the equability of his pace does not particularly well represent the march of Juvenal; as may be seen by a very early specimen. As to the opening of the first satire, Stapylton, oddly enough, so exactly hit upon the right

* See Brit. Crit. Vol. XX. p. 512, and 615.

rendering,

rendering, that Dryden could only copy him *, and ſubſequent writers have been obliged to write worſe, for the ſake of writing ſomething different.

"Still muſt I hear, nor ever quit the ſcore,
Vext with hoarſe Codrus' Theſeid o'er and o'er."

This couplet is ſo replete with the ſenſe and ſpirit of the original, that Juvenal himſelf, turned Engliſh poet, could not have mended it.

Semper ego auditor tantum, nunquamne reponam,
Vexatus toties rauci Theſeide Codri?

We grant, however, that Mr. Hodgſon begins with great ſpirit and ſome felicity in the following lines.

"Yet muſt I hear yon croaking dolt rehearſe
Nor pay whole Theſeids with a ſingle verſe?
Safely to me ſhall loud-tongued play-wrights bawl
And puling ſonneteers unpuniſh'd drawl?
From hour to hour ſhall Telephus be read?
Or vaſt Oreſtes ſtun my wilder'd head,
O'er the broad margin cloſely writ, and black
With floods of ink, and endleſs at the back."

Perhaps, "nor finiſh'd at the back," would have had more vigour; yet the paſſage is good altogether. But take the next paragraph:

"Thy grotto, Mars! and Vulcan's rough abode,
Where Ætna labours with the hidden god;
Theſe, and the roaring of the winds I know,
And the keen torments of the damn'd below;
Who the rich fleece from plundered Colchis brought,
How with uprooted oaks the centaurs fought;
Well as my houſe I know ſuch tales as theſe,
Sung all the day to Fronto's echoing trees.—
The very ſtatues tremble through the ſhades,
And the noiſe cracks the marble colonnades;
As o'er the dull, unvaried, trivial theme,
Or genuine bards, or genuine blockheads dream."

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* See Brit. Crit. Vol. XX. p. 618. In tranſlating a particular paſſage, there is ſometimes one way ſo eminently right, that perhaps, when once hit off, it ought to be followed by common conſent. Thus Creech's "Not to admire," &c. is taken without ſcruple by Pope. Yet there is ſomething coarſe in both theſe inſtances.

The laſt couplet is certainly a happy paraphraſe of

Expectes eadem à ſummo minimoque poeta.

But can the whole be ſaid to be written in the ſpirit of the author? Take his own lines.

Nota magis nulli domus eſt ſua, quam mihi lucus
Martis, et Æoliis vicinum rupibus antrum
Vulcani; Quid agant Venti; quas torqueat umbras
Æacus; unde alius furtivæ devehat aurum
Pelliculæ; quantas jaculetur Monychus ornos,
Frontonis platani convulſaque mormora clamant
Semper, et aſſiduo ruptæ lectore columnæ.
Expectes eadem à ſummo minimoque poeta.

Theſe are all abrupt ſentences and broken verſes, with more truth and more ſpirit repreſented in the following lines of Gifford.

"Away!—I know not my own houſe ſo well
As Ilia's ſacred grove, and Vulcan's cell,
Faſt by the Æolian rocks!—How the winds roar,
How ghoſts are tortur'd on the Stygian ſhore,
How Jaſon ſtole the golden fleece, and how
The Centaurs fought on Othry's ſhaggy brow,
The walks of Fronto echo round and round,
The columns trembling with th' eternal ſound,
While high and low, as the mad fit invades,
Bellow the ſame trite nonſenſe through the ſhades."

When Juvenal ſays,

——Stulta eſt clementia, cum tot ubique
Occurrant vates, perituræ parcere chartæ.

The preſent tranſlator,

"Spare not my ink from fooliſh clemency,
But in each ſtreet while countleſs poets throng
Reſolve, myſelf, to waſte it in a ſong."

Than which laſt lines, nothing can be more feeble, nor leſs faithful to the original. It is truly given by Gifford.

"for ſince we meet
Such ſwarms of deſperate bards in every ſtreet,
'Twere vicious clemency to ſpare the oil *,
And hapleſs paper they are ſure to ſpoil."

* We confeſs, however, that the *rhyme-ſerving* oil would be better abſent.

Our

Our readers then may be assured, that if they have a more smooth, they have not a more correct or spirited English Juvenal, in the present version, than they possessed before.—And few will think that mere polish can afford a paramount claim to attention. Yet we by no means deny, that many passages are rendered by the new translator with eminent spirit as well as elegance; which, perhaps, we might admit to be true of nearly the whole version of the first Satire. To be as impartial as possible, we shall take a few passages with reference to the original alone, and then compare them in the two translations. We begin with that fine apostrophe in the first Satire.

"Nil erit ulterius," &c.

As the original is in the hands of every person competent to judge of the imitation, we do not here transcribe it.

GIFFORD.

"NOTHING is left, NOTHING for future times
To add to the full catalogue of crimes;
Our baffled sons must feel the same desires,
And act the same mad follies as their sires.
VICE HAS ATTAIN'D ITS ZENITH.—Then set sail,
Spread all thy canvass, catch the favouring gale.
FR. Hold! where's the genius for this boundless theme?
And where the liberty? or dost thou dream
Of that blunt freedom (freedom that I fear
To name or hint at) which allow'd whilere,
Our fires to pour on Vice, without controul,
The impassion'd dictates of the kindling soul,
Heedless alike who smil'd or frown'd."

HODGSON.

"Say, shall our sons exceed their fathers' crimes?
No! vice has reach'd its acme in our times.
Posterity shall ape the deeds of yore,
And others sin as we have sinn'd before.
'Tis now that Satire with extended sail
Should ride triumphantly before the gale.
FR. But who—all glowing with the generous soul
No bribe can soften, and no threat controul,
Bold in our ancient freedom, who shall dare
To paint the living monsters as they are?
When Mutius started at the breath of fame,
Unhurt the poet held him up to shame."

There cannot, we think, be two opinions as to the comparative feebleness of the latter translation. Much of the

ſpirit and much of the ſenſe of the original is loſt in it; and the beginning of the friend's ſpeech is hardly intelligible, from the ſuppreſſion of the relative after "ſoul;" "*Which* no bribe can ſoften," &c. It may be obſerved that both tranſlators throw the cloſe of this Satire into dialogue, without full authority from the original, which ſays to the reader "*you* perhaps may ſay"—

"Dicas hic forſitan, unde
Ingenium par materiæ? unde ille priorum
Scribendi, quodcunque animo flagrante liberet,
Simplicitas, cujus non audeo dicere nomen."

We proceed to a fine part of the ſecond Satire,

"Eſſe aliquid Manes, et ſubterranea regna," &c. l. 149.

GIFFORD.

"That angry Juſtice form'd a dreadful hell,
That ghoſts in ſubterranean regions dwell,
That hateful Styx his fable current rolls,
And Charon ferries o'er unbodied ſouls,
Are now as tales or idle fables prized,
By children queſtion'd, and by men deſpiſed:
YET THESE DO THOU BELIEVE. What thoughts, declare,
Ye Scipios, once the thunderbolts of war!
Fabricius, Curius, great Camillus' ghoſt!
Ye valiant Fabii, in yourſelves an hoſt!
Ye dauntleſs youths at fatal Cannæ ſlain,
Spirits of many a brave and bloody plain!
What thoughts are yours, whene'er with feet unbleſt,
An unbelieving ſhade invades your reſt?
—Ye fly to expiate the blaſting view;
Fling on the pine-tree torch the ſulphur blue,
And from the dripping bay, daſh round the luſtral dew."

HODGSON.

"Realms of eternal night beyond the grave,
The gloomy boatman on the Stygian wave;
The ſhadowy thouſands that he ferries o'er
To torturing dæmons from that dreary ſhore,—
Thoſe mournful realms to modern ſceptics ſeem
The viſionary terror of a dream:
By none believ'd, ſo impious are the times,
But boys untutor'd in their father's crimes;
Yet from the bath's abhorr'd contagion free,
And bleſt with youths' untainted purity.
BUT DOUBT NOT THOU; when mid the mighty dead,
Who nobly triumph'd, or as nobly bled;

Great Scipio's ſoul, Camillus awful ghoſt,
And Cremera's, and Cannæ's ſlaughtered hoſt;
When from the earth an unbelieving ſprite
Deſcends to them,—they ſhudder at the ſight;
Bid through the ſhades the luſtral torches glow,
And all around the cleanſing waters throw,—
But vain the holy rite, the pious prayer below."

Here again the prize of vigour is clearly due to the prior tranſlator; the latter, by an extravagant licence of paraphraſe, has made no leſs than ſix lines of the one verſe,

"Nec pueri credunt, niſi qui nondum ære lavantur."

Gifford has amplified "Quid Cremeræ legio," &c.; but he has given a noble turn to "tot bellorum animæ," which the other has totally loſt; unleſs we admit it to be repreſented by the trite and feeble line, "Who nobly triumph'd," &c. Both poets have loſt the force of "cupeyent luſtrari," &c. though Mr. H. has attempted to retain it in his concluding verſe. From the third Satire we take, "Da Romæ teſtem," &c.

GIFFORD.

"Produce at Rome your witneſs; let him boaſt
The ſanctity of Berecynthia's hoſt,
Of Numa, or of him whoſe zeal divine
Snatch'd pale Minerva from her blazing ſhrine;
Firſt to explore his wealth the judges haſte,
His honour and his honeſty the laſt.
What does his table coſt him can you gueſs?
'What ſervants, what demeſnes does he poſſeſs?'
Theſe weighty matters known, his faith they rate,
And ſquare his probity to his eſtate.
The poor may ſwear by all the immortal pow'rs,
By the great Samothracian gods, and ours;
His oaths are falſe, they cry; he ſcoffs at heav'n,
And all its thunders; ſcoffs—and is forgiven!'"

HODGSON.

"Could Rome, in theſe dark days, a witneſs boaſt
Pure as the Phrygian mother's ancient hoſt,
Sacred as Numa, or the prieſt whoſe hand
Sav'd the Palladium to the trembling land,—
Firſt for his rent-roll would the judges call,
And aſk his character the laſt of all,
What troops of ſlaves around his table wait?
Rich are his feaſts? extenſive his eſtate?

What heaps of treaſure do his coffers hold?
An oath is rated by the ſwearers gold.
Though by the ſhrines of all the gods ye ſwear,
Gods brought to Rome, and *gods created there.*
Are ye not poor? ye therefore can deſpiſe
The whole collected anger of the ſkies,
While thund'ring heav'n forgives your perjuries."

Nothing can be more lamentably feeble than the third couplet of this latter quotation. The fourth is vigorous; but all the concluſion falls greatly ſhort of Gifford's verſion. Beſides, that "Gods *created* there," implies an infidelity which belonged not to Juvenal, as the paſſage from the ſecond Satire demonſtrates. We had marked for compariſon alſo, the pleaſing character of old Criſpus, a real perſonage, as witneſſed by Statius, who lived in thoſe dangerous days by yielding to the ſtorm: but Mr. Hodgſon, though he has well rendered the firſt part of that character, has given ſo falſe a turn to the laſt, by making it ſatirical againſt Criſpus, that we ſhall not bring it into competition. Our compariſons ſhall cloſe with the famous opening of the ſixth Satire*. "Credo pudicitiam, &c."—obſerving only that, in ſome paſſages of this, Dryden clearly bears away the palm from all competitors.

GIFFORD.

"Yes, I believe that Chaſtity was known,
And priz'd on earth, while Saturn fill'd the throne;
When rocks a bleak and ſcanty ſhelter gave,
When ſheep and ſhepherds throng'd one common cave,
And when the mountain wife her couch beſtrew'd
With ſkins of beaſts, joint tenants of the wood,
And reeds and leaves pluck'd from the neighbouring tree;
A woman, Cynthia, far unlike to thee,
Or thee, weak child of fondneſs and of fears
Whoſe eyes a ſparrow's death ſuffus'd with tears:
But ſtrong, and reaching to her burly brood
Her big ſwoll'n breaſts, replete with wholeſome food,
And rougher than her huſband, gorg'd with maſt,
And frequent belching from the coarſe repaſt.
For when the world was new, the race that broke
Unfather'd, from the ſoil, or opening oak,

* The beautiful paſſage referred to by Mr. H. in the argument to the ninth Satire is, we confeſs, more elegant in his verſion than in that of Mr. G. but it is by means of being very looſely paraphraſtical.

Liv'd moſt unlike the men of later times,
The puling brood of follies and of crimes."

HODGSON.

" Yes, in old times, before the Thunderer's birth,
There might have been a virgin upon earth:
And ſhe perchance was ſafe awhile, with men,
And gods, and cattle, in one common den:
Where the ſtrong houſewife, on the mountains bred,
Strew'd with dry leaves the ſavage hunter's bed;
With ſhaggy ſkins of neighb'ring lions ſlain,
And ruſhes gather'd from the barren plain.
In ſuch ſtout toil the matron would engage,
Unlike the Cynthias of our poliſh'd age;
Unlike the Leſbias, whoſe ſoft-ſhining eyes
Grow dim with tear-drops when their ſparrow dies—
But a rough dame, with ſturdy brats to lug
At the huge nipple of each hanging dug;
Coarſe as her ſpouſe replete with windy maſt,
And freely belching o'er his rude repaſt.
Such was our life, when Heav'n itſelf was young,
And man's firſt race from trees prolific ſprung;
Or, form'd of plaſtic mud, and mingled fire
Heirs of the world aroſe, without a ſire.
The new creation was with vice unſtain'd,
Ah! that its early model yet remain'd!"

The difference is ſtill greater here, than in the former inſtances. The opening of Mr. H. confining to a ſingle virgin, what is ſaid by the author reſpecting the virtue of Chaſtity at large, is nothing leſs than abſurd. His picture of the "huge nipple and hanging dug," is diſguſting; not only without authority from the author, but in contradiction to him, who in his,

—— potanda ferens infantibus ubera magnis,

certainly meant to give a picture of exuberant health and ſtrength, not of drawn decrepitude. His next couplet is the property of his predeceſſor, with very ſlight alteration*; and, of the concluding ſix lines, greatly inferior to Gifford's, the two laſt have not even the remoteſt trace of authority from Juvenal, and certainly are not at all in the ſpirit of his general thought. After ſo large an induction of particulars†, our readers will probably agree with us,

* This has happened in ſeveral inſtances; as in Sat. III. 439, " Nay anſwer me, or feel," from Mr. G.'s 4to. edition.

† Moſt literally taken, as we promiſed, by chooſing the paſſages for their beauty in the original, and then recurring to the two tranſlations, and taking them at once.

when

when we ſay, that whatever merit Mr. Hodgſon may have as a verſifier, (and we allow that he has much) as a tranſlator of Juvenal, he is greatly inferior to Mr. Gifford; and that, beginning a taſk which was at the time ſuperfluous, he has, ſhowing at the ſame time great ability, not ſo executed it as to juſtify the attempt. With the two volunteer coadjutors of Mr. Hodgſon, Mr. Merivale, and Mr. B. Drury, we ſhall not concern ourſelves, the main queſtion being decided, their ſubordinate part in it cannot be important.

When Mr. Hodgſon writes as an original author, in his prologue, he gives a ſpirited hiſtory of the Roman ſatire in verſe, and deſerves much commendation. His concluding lines, though we have little room for further quotation, we ſhall cite.

"Oh! could I hope my native land would ſee
Her own diſgrace in Rome's depravity,
And, as I ſpread that old indignant page,
Refer the picture to our ſhameleſs age*:
Feel but one pang, confeſs the healing ſmart
In but one citizen's corrected heart—
Then, though my ſighs for Dryden's fire be vain,
Bleſt are [were] the labours of my youthful ſtrain."—

We muſt not deny to Mr. H. the praiſe of having ſpoken in his Preface with due reſpect and commendation of the writer he attempted to ſuperſede: of his Notes, in particular, he ſpeaks with a warmth which does him honour. "His Notes are above my commendation.—They abound in various and accurate learning; and when the appoſite illuſtrations from hiſtory, which they ſo largely introduce, are more duly appreciated, they will be more generally conſidered as the beſt commentary upon Juvenal." This is true; but it is not yet all the truth. There is, with all their accuracy, a livelineſs in Mr. Gifford's Notes, which led the younger writer into a ſnare. He would be lively too, and, for want of matured judgment, he becomes flippant. They have the boiſterous rudeneſs of a ſchool-boy, inſtead of the ſpirited poignancy of native wit. Nor are the Notes often neceſſary; they are rather excurſions upon ſuch topics as ſuited the taſte and fancy of the writer, than requiſite illuſtrations of the author. We have little doubt that they were written haſtily, after the tranſlation was completed, merely that the book might not go out without ſo faſhionable an ac-

* Let it be owned, however, that applied to us, with all our faults, it is a hideous caricature. *Rev.*

companiment. To go into any proofs of this opinion would lead us too far, and the general faults of the Notes are too obvious to require exemplification. Every judicious reader will ſee them at once; and, probably, the writer himſelf, ſome time hence, as clearly as any other perſon. We conclude then by repeating, that Mr. Gifford's tranſlation neither deſerved to be ſuperſeded, nor is, in fact, rivalled: and we rejoice to be informed, that the obſcure, but able, *Perſius*, is alſo employing his pen, ſo ſkilful both in imitation and illuſtration.

ART. XIII. *Analyſis of Ward's Errata of the Proteſtant Bible; a Work publiſhed in England in the Year* 1688, *for the Purpoſe of expoſing the Proteſtant Bible and Proteſtant Clergy to Ridicule and Contempt; and republiſhed in Dublin, for the ſame Purpoſe, in September*, 1807. *By the Rev. Edward Ryan, D.D. Author of the Hiſtory of the Effects of Religion on Mankind**. 8vo. 63 pp. 2s. Watſon, Chapel-ſtreet, Dublin; Cadell and Co. London. 1808.

WE left our article on Ward's malicious book unfiniſhed†, that we might, if neceſſary, reſume the defence of the truth; contenting ourſelves at the time with remarking upon the impudence and impolicy of republiſhing at that time, and upon the folly of attempting to conciliate thoſe, who while they were aſking favours could not conceal their ill-will, and would not reſtrain their abuſe. The cauſe of truth, as we hoped, has not wanted an able defender; and we come, as we ſaid, with more propriety to remark on that defence than to interpoſe one of our own.

Dr. Ryan has performed his taſk with eminent clearneſs and ability; and how deciſive his tract is, will appear from a very few extracts. The temper of the book, which is ſo warmly patronized by the Romiſh prieſts and laymen, is well repreſented in this paſſage.

"Ward repreſents the firſt reformers as deſpiſers of religion; our tranſlators of the Bible, as knaves; our tranſlation of it as

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* This book, on the Effects of Religion, does not appear to have been advertiſed in England, at its firſt publication; we underſtand that it has now attained a ſecond edition, and being to be had at Cadell's, we ſhall ſoon pay due attention to it.

† See vol. xxxi. p. 541.

full

full of errors; and our biſhops as mere laymen; without miſſion, without ſucceſſion, without ordination; biſhops by mere patent and act of parliament, and maintains that we miſconſtrued, altered and corrupted the ſacred text, *wilfully* and *malicioufly*, in about one hundred and thirty inſtances." P. 4.

Ward's book was anſwered, as we formerly obſerved, before it was written; becauſe Gregory Martin, from whom it was avowedly taken, had been ably anſwered. But it was alſo anſwered, in a great meaſure, by itſelf; becauſe his own columns bear witneſs that many of his pretended objections had been removed before he wrote. Obſerve then how the matter remains after the labour of Dr. Ryan.

"Ward imputes about one hundred and thirty errors to our proteſtant Bibles; but admits, that upwards of forty of theſe have been corrected in our laſt verſion, agreeably to the popiſh tranſlation. It appears from the following Analyſis, that forty three other texts, imputed to us as errors, agree with the Vulgate in ſubſtance, though not in expreſſion; that twenty-five more are rendered properly in our Bibles, but miſ-tranſlated in his; that nineteen are ſo obſcure, trivial or irrelevant to the deſign of his book, that it is not worth while to enquire which conſtruction is beſt; that there are only five or ſix points in our interpretation which ſeem to be worſe conſtrued than in the Romiſh, and that theſe few do not affect any important article of faith, doctrine, or morals; nor any point controverted between Romaniſts and reformiſts." P. 9.

After this ſtatement, which is amply proved in the book itſelf, who can deny that the following deſcription of the author is ſtrictly accurate:

"The hiſtory of literary men could not furniſh ſuch ſtrong marks of effrontery, as Ward exhibits in various parts of his work. He charges Proteſtants with miſrepreſenting upwards of twenty words or paſſages, in each of which he was liable to be convicted of ignorance, or falſehood, and to have the charge of miſinterpretation retorted upon his religion." P. 13.

Yet this is the man of whom a puffing life, written as is ſaid by Biſhop Milner, but certainly by ſome zealous Romaniſt, is prefixed to the new edition of his book: of whom it is ſaid, that "he read to enrich his mind, to correct his underſtanding, and improve his heart;" of whom it is related that,

"To this ſerious diſpoſition and habit of reflection, muſt be attributed the change in his religious ſentiments which immediately

diately took place. His father and all his family were proteſt. ants, and he himſelf was educated in hoſtility to Catholic opinions. His liberal and penetrating mind, however, diſdain. ed to wear the trammels of *prejudice*, and he even ſhook off the authority of a parent, rather than remain a ſlave, contrary to conſcience and conviction, to the *falſe principles* he had at firſt imbibed." *Life of Ward prefixed to the Errata.*

This is the man whoſe other writings are alſo to be re-publiſhed by ſubſcription, doubtleſs to encourage harmony between papiſts and proteſtants, and to ſhow the latter how cordial a feeling ſubſiſts towards them, among the men whom they are aſked to truſt with power. Yet, when it was found that Dr. Ryan was preparing an anſwer to the Errata, it was hinted, he ſays, by a man of talents, who had before pronounced it unanſwerable, "that Ward poſ-ſeſſed poor abilities." (Ryan, p. 4.)

An eminent proof of this want of abilities, or groſs ig-norance, or both, is, that he makes one of his heads of Errata, "Tranſlations againſt the Sacrament of Baptiſm*," which we alſo acknowledge to be a ſacrament; only becauſe he chooſes to ſay, without proof, that we have deprived the two ſacraments which we retain "of all grace, virtue, and efficacy." Dr. Ryan, however, has ſhown that the texts produced by him, prove no ſuch thing.

The attacks upon our Ordination, upon the Conſecration of Biſhop Parker, are alſo anſwered by Dr. R., and that impudent fable of the Nag's head conſecration, briefly but ſufficiently refuted. In a word, if any well-meaning pro-teſtant has been for a moment diſturbed by Ward's book, let him ſend for that of Dr. Ryan; and he muſt riſe from the peruſal, not only deſpiſing the author who made the at-tack, but thoſe alſo who, through exceſs of malice, could bring forward ſo weak an inſtrument, in the hope of throw-ing an odium upon the eſtabliſhed church of the kingdom.

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* Errata, p. 55.

BRITISH CATALOGUE.

POETRY.

ART. 14. *A Day in Spring, and other Poems. By Richard Weſtall, Eſq. R. A.* 8vo. 12s. 6d. Murray. 1808.

Painting and Poetry are ſiſter arts, and we have more than one example at the preſent day, of both being cultivated at the ſame time, by the ſame diſciple, with no inconſiderable ſucceſs. Mr. Shee's Rhimes on Art, Mr. Hoppner's Tales, the Sea-Sick Minſtrel, by Mr. Treſham, are among the more elegant poetical productions of the preſent period. Mr. Weſtall, whoſe pencil we have often ſo much admired, now preſents himſelf as a candidate for poetical reputation. We prefer indeed, and probably always ſhall, the performances of his brilliant pencil; but his pen alſo has ſtrong claims to the praiſe of taſte, elegance, and feeling. The following is a pleaſing ſpecimen.

"THE MARRIAGE OF IGNORANCE.

"When Ignorance on her leaden throne,
Sate calm, and joyleſs, and alone,
Wrapt in the web of Sloth,
No thought informed her ſullen breaſt,
No vice diſturbed her gloomy reſt,
No virtue woke her wrath.

"At length a fiend had power to move
The dark uncultured maſs to love,
Already near allied:
T'was he who came like Science dreſſed,
In ſtarry crown and ſtoried veſt,
T'was unrelenting Pride.

"No more content or calm ſhe ſate,
But urged to action by her mate,
Wide o'er the world they fly;
Where'er their mingled venom ſpreads
The young arts hide their lovely heads,
And Taſte and Genius die.

"In vain the ſacred ſons of ſoul
Would ſoar beyond their proud controul,
And graſp the wreath of Fame:
Soon as the perfect works appear,
Their envious howl the monſters rear,
And blaſt the riſing name."

We

We would gladly give more room to Mr. Weſtall's compoſitions, but we have an unuſual number of candidates for admiſſion; and muſt be ſatisfied with adding, that this is altogether a moſt elegant publication, and is embelliſhed alſo by ſome chaſte and beautiful exertions of the author's pencil.

ART. 15. *All the Talents Garland: or a few Rockets let off at a celebrated Miniſtry. Including Elijah's Mantle, the Uti Poſſidetis, and other Poems of the ſame Author. By eminent political Characters. The third Edition, greatly enlarged.* 8vo. 112 pp. 4s. J. J. Stockdale. 1807.

This collection of political ſatires exhibits but few pieces of merit compared with the moſt eminent of its precurſors, *the Rolliad*, *the probationary Odes*, and, though laſt, not leaſt, *the Poetry of the Anti-Jacobin*. The moſt conſiderable, and almoſt the only good pieces, are *Elijah's Mantle*, which we have * already noticed, and the *Uti Poſſidetis and Status Quo*; which is not deſtitute of humour. We ſhould alſo except from our general character of theſe poems, a little jeu d'eſprit, occaſioned by a ſuppoſed ſpeech of Mr. Sheridan's, on the huſtings at Weſtminſter, in which he is made, very naturally, to exult in the ſupport he had derived from the zeal and abilities of his ſon, comparing himſelf to an aged hero, called Morni, and Mr. T. S. to Gaul, the ſon of Morni, in Oſſian. The ridicule is ſo inoffenſive, as well as neat, that, although it is perſonal, we will (contrary to our uſual practice,) inſert it. The author, after congratulating Mr. S. on his having entered the liſts againſt Malcolm Laing, and other unpatriotic ſceptics, who would eraſe the name of Oſſian from the catalogue of Scottiſh bards, gives the following paraphraſe of that part of Mr. S.'s ſpeech:

" When to ſtand a fourth bottle no longer I'm able,
Excuſe a fond tear, for the thought makes me ſad;
May jolly dogs point to me under the table,
And ſay, with a ſigh, That's TOM SHERIDAN's dad.

" Where in life's lateſt ſcene from theatrical duties
Unequal to green room cabals, I retire,
All the notice I crave from wits, critics, beauties,
Is, he's gone poor old fellow, TOM SHERIDAN's ſire.

" When reaſon no more ſhall be anſwer'd with raillery,
No laugh-ſprinkled ſpeeches by quidnuncs be read;
After ſome long debate, may they ſay in the gallery,
Ah! what would TOM SHERIDAN's father have ſaid?

* See Brit. Crit. vol. xxix. p. 557.

" When

"When no more I ſhall try, with vexation tho' burſting,
To carry the day with a forc'd ha! ha! ha!
May the green-coated orator gaze at the huſtings,
And ſmile when he thinks of TOM SHERRY's papa."

ART. 16. *The Triumphs of Petrarch: tranſlated into Engliſh Verſe, with an Introduction and Notes. By the Rev. Henry Boyd, A.M. Chaplain to his Royal Highneſs the Duke of Suſſex, &c. &c.* 12mo. 284 pp. 7s. 6d. Longman and Co. 1807.

The Triumphs of Petrarch are a ſet of connected poems, in which, with a general reference to the ſubject of his own paſſion for Laura, he introduces a ſeries of Pageants, or Viſionary Repreſentations, expreſſing the triumphs of Love, of Chaſtity, of Death, &c. Mr. Boyd, the juſtly approved tranſlator of Dante *, and ſome other Italian writers, has here given them in a ſpirited Engliſh verſion; with ſuch illuſtrations in notes and prefatory matter, as will make the peruſal of them ſatisfactory to every reader. The plan of Petrarch of giving long liſts of perſons known for particular tendencies of mind, is not perhaps at this day very intereſting: but at the revival of letters ſuch recollections, of what every one was eager to know, appear to have had much attraction. That which will moſt affect the feelings of modern readers, is the ſecond part of the Triumph of Death, in which the author repreſents his Laura, as appearing to him, and confeſſing that ſhe loved him while living, though ſhe thought it neceſſary to conceal the extent of her regard.

"A pena hebb' io queſte parole ditte
Ch'i vidi lampeggiar quel dolce riſo," &c.

"I ſcarce had ended, when a lambent ray
Of ſoft Elyſian tranſport ſeem'd to play
O'er her angelic face—delicious light,
That oft had put my gloomy cares to flight!
Then with a gentle ſigh ſhe thus return'd:
For thee, for thee alone, this boſom burn'd:
The ſpark was felt below; but here above
Flames like a taper of eternal Love.
Yet ſtill I knew your ſtubborn heart to tame,
And temper with my looks your raging flame.
'Twas Love, chaſtis'd by Virtue's holy charm,
With which I tried your captive heart to warm,
And ſave us from that ignominious fate
Where Ruin ſeem'd with Infamy to wait
For our united fall. My cold diſdain
Was like a mother's pious care to train
Her child to happineſs." P. 137.

* See Brit. Crit. xxi. p. 255; alſo xxvi. p. 435.

Mr.

Mr. Boyd's tranſlation is free and paraphraſtical; but, like his former efforts of this kind, ſpirited and elegant. It is very evident to us, that the book, which is neat in form, was printed from his manuſcript, without the advantage of his reviſion; ſince it abounds with faults which could only have ariſen from miſtaking what he had written. Theſe we could enumerate to a great extent. In ſome inſtances, he has himſelf miſtaken the quantities of claſſical names, and therefore has miſemployed them in his verſe. But the work is altogether meritorious and ſatisfactory.

ART. 17. *The Feaſt of Galilee. In humble Imitation of Elijah's Mantle. With Additions and Notes, by Permiſſion of the Author.* 8vo. 1s. Lloyd. 1807.

A ſhort advertiſement informs us that this effuſion originally appeared in the *Pilot*, "and is now reprinted with two additional ſtanzas, by permiſſion of the author." The Imitation of "Elijah's Mantle" exiſts only in the ſtanza employed, for the vehicle is different, and the epigrammatic ſtyle of that poem is not copied. This author ſuppoſes his Majeſty to make a feaſt, and that two or three principal perſons being unable to come, he ſends for the "lame, the halt, and the blind," to ſupply their places.

"Thus all the talents, all the wit
School'd in th' academy of Pitt,
The Royal feaſt declin'd.
Enrag'd the King ſend *Stewartt* forth—
If I can't have theſe men of worth,
Bring *maim'd*, or *halt*, or *blind*.

Full many a doughty Knight and Lord
Ruſh'd hungry to th' attractive board;
And each ſecur'd a place;
Each fix'd his eyes with anxious wiſh,
On ſome long-ſought-for fav'rite diſh,
And almoſt curſt the grace."

Some individuals of the adminiſtration are then particularized, but with much leſs point than in the poem profeſſed to be imitated, and the whole concludes by an epigrammatic turn on Portland ſtone.

NOVELS.

ART. 18. *Rebecca, or the Victim of Duplicity. A Novel, in three Volumes.* 12mo. Uttoxeter, printed; London, Lackington. 1808.

If we could ever bring ourſelves to conceive that the world might be reformed by novels, this is of that claſs which we ſhould recommend to the notice of the public. Not indeed on account of any peculiar elegance of ſtyle diſplayed in the writing, or novelty of character in the incidents, but for the ſentiments expreſſed in favour of religion and virtue. The main purpoſe of the author being evidently to demonſtrate the indiſpenſable importance of religious principles, and the miſerable fruits and conſequences of deiſm. For this end an unprincipled rake, and upſtart woman of ton, are introduced into the family of a poor country vicar, whoſe happineſs they totally deſtroy, by the ruin and ſeduction of his only daughter, and by breaking the heart of his moſt amiable wife. The miſery and diſtreſs of this unfortunate family are depictured in a lively and affecting manner. The iſſue is, that under all his ſorrows, and every aggravation of thoſe ſorrows, the pious and devout ſufferer is repreſented as cloſing his eyes in peace and tranquillity, and a firm reliance on his God, while the deiſtical rake, glutted and diſguſted with all the vanities and unſatisfying pleaſures of riot, gaming, and debauchery, in the midſt of an entertainment the moſt coſtly and extravagant, terminates his vile life with a piſtol, and dies in all the agony of horror and deſpair. Such ſcenes and cataſtrophes have been ſo often deſcribed before, without any viſible amendment of the world, and we fear, without adding much to the ſecurity or protection of the innocent, that we cannot but apprehend, that thoſe who need the inſtruction here provided for them, will ſcarcely have patience to read it; while thoſe who need it not, will ſcarcely turn to a novel for the confirmation of their good principles. So far, however, as ſuch publications can ſtand any chance of doing effectual good, we heartily wiſh ſucceſs to the volumes before us.

ART. 19. *Francis and Joſepha, a Tale, from the German of Huber. By William Fardely.* 8vo. 101 pp. Leeds. 1807.

The tranſlator and the printer have done themſelves credit in this ſmall volume. The type and paper are handſome, and the work has all the ſpirit of an original. It is ſo ſhort as almoſt to appear unfiniſhed; the mother of Francis, a very intereſting character in the beginning and middle of the work, is wholly forgotten towards the end; we think, indeed, the ſtory might

well have ſupplied materials for a larger work, and much more have been made and ſaid of all the characters introduced. It is certainly intereſting as far as it goes, but though the editor in his preface ſeems to think it ſtands clear of all the objectionable characteriſtics of modern German novels, yet we muſt confeſs we were ſorry to ſee, both fraud and falſhood rendered intereſting, if not almoſt amiable, in the portraits exhibited. This certainly favours too much of the German ſchool.

ART. 20. *Julia of England. A Novel. In Four Volumes.* 12mo. 16s. Tipper. 1808.

We took up this book, read a few pages, and laid it down again; again we took it up, and again we laid it down; at length, with many pauſes, we got to the end. The reader's inference will neceſſarily be, that we found much to pleaſe and intereſt us, much to weary us, and much for us to cenſure. The plot is ſo complicated, and the characters ſo numerous, that the mind is unable to keep the narrative and perſonages diſtinctly before it.

There are many highly wrought and pathetic ſcenes and paſſages, and in particular the deſcription of Sir William Hartley's leaving Julia whom he was on the point of marrying, to reunite himſelf to Roſalia, whom he had ſeduced and deſerted, is deſerving of the higheſt commendation, and may be compared with ſome of the beſt incidents of the kind in our moſt popular writers. We ſhall not deſcend to minuter criticiſm; this is, on the whole, a far better performance than we have uſually the fortune to meet in the form of a novel. Excellent ſentiments are inculcated, and in particular a firm reliance on God in all troubles and in all difficulties. There are ſome grammatical errors which much ſurprized us, as *who*, repeatedly uſed for *whom*, and ſome vulgariſms, the effect probably of haſte; but the author is unqueſtionably a perſon of conſiderable taſte, talent, and ingenuity.

ART. 21. *Sainclair, ou la Victime des Sciences et des Arts, nouvelle par Mme de Genlis.* 12mo. pp. 131. Dulau and Co. 1808.

A tale of ſlight texture, like ſome of Marmontel's, but enlivened by original touches of character. Its object is to ridicule the univerſal pretenſions to ſcience and talents, which prevailed in France, immediately before the revolution. Sainclair, a young man of ſuperior natural abilities and cultivated taſte, is driven beyond his patience by the everlaſting pretenſions to knowledge, taſte, and genius, which prevail in the family of the baron d'Elbach, his uncle and guardian. An intended marriage between his couſin Clemence and him is broken off by her being the dupe of a vain and oſtentatious pretender to talents, and Sainclair determines to ſeek a wife who ſhall have no ambition to

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be diſtinguiſhed. After being perſecuted in various ways by the rage of talents, the ſagacious Sainclair is near becoming the dupe of an affected ſenſibility, which charms him, in ſpite of a diſtinguiſhed talent for painting, which accompanies it. The groſs falſehood of both pretenſions is at length very ludicrouſly detected, and Sainclair is finally united to a lady, whoſe modeſt but genuine merits have been very gradually developed in the courſe of the tale, and who proves in all reſpects worthy of him. His ambitious couſin and her pretending huſband are alſo made ſupremely ridiculous towards the end of the ſtory.

This is the outline of a tale which cannot fail to amuſe, for the ſhort time that it will occupy the reader.

POLITICS.

ART. 22. *An Eſſay on the Hiſtory and Effect of the Coronation Oath; including Obſervations on a Bill recently ſubmitted to the Conſideration of the Houſe of Commons. By John Joſeph Dillon, Eſq. of Lincoln's Inn, Barriſter at Law.* 8vo. 62 pp. 2s. 6d. Booker. 1807.

The profeſſed object of this writer is to ſhow, that the Coronation Oath applies only to the executive, not the legiſlative acts of the Sovereign, and is conſequently no bar to the royal aſſent being given to any acts for granting further privileges to Roman Catholics, and removing the diſabilities which ſtill attach to that body. For this purpoſe, the author goes into the hiſtory of that ſolemn obligation, ſhowing the changes which it has undergone at different periods, and arguing from the terms uſed, that, previouſly to the acceſſion of William and Mary, it oppoſed no bar to any relief of the Catholics by Parliament; that, at that period, "as it was ſolely by the *executive* department of the royal authority that the Church had been endangered, our anceſtors could have in view only the dangers from which they had eſcaped;" and therefore, "in new modelling the Coronation Oath, they did not mean to extend its operation." He alſo ſtrongly inſiſts on a circumſtance *ſaid* to have occurred during the diſcuſſion of the bill (by which the preſent oath was eſtabliſhed), namely, that a clauſe was propoſed in order to obviate any doubt upon this ſubject, but was rejected as unneceſſary. That ſuch a clauſe, or at leaſt a proviſo, by way of rider, ſaving to the King and Queen the liberty of giving the royal aſſent to any bill "for taking away or altering any form or ceremony in the eſtabliſhed Church," was propoſed and rejected, ſeems ſufficiently proved; but the reaſon for ſuch rejection is by no means clearly made out. The report of the debates on that occaſion, as cited in this pamphlet, is admitted by the author himſelf to be extremely confuſed: nor indeed can bills, that

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relate merely to forms or ceremonies in the eſtabliſhed Church, be compared to ſuch as would confer important political rights on the members of a church, which has ever been its inveterate enemy. The author of this tract has not taken notice of the ſtrong arguments of * Mr. Reeves, in his able work on the other ſide of the queſtion; but the reader, who wiſhes to take a full view of the ſubject, would do well to compare them with thoſe which are produced.

In an appendix to this work, great pains is taken to vindicate the late Miniſters for their conduct reſpecting the bill, which occaſioned their diſmiſſion from office. On this ſubject we have ſo often expreſſed our ſentiments, that we need only refer the reader to our † Reviews of the ſpeeches of Lord Sidmouth and Lord Howick, of the Letters of Scævola, and other publications on this once intereſting, but now almoſt forgotten, controverſy.

Although we do not, in general, agree to the opinions of the writer before us, we acknowledge with pleaſure, that his ſentiments are advanced with candour and civility to thoſe who differ from him; and his language, as to the Sovereign, breathes that reſpect and affection which are due to his Majeſty from every claſs and deſcription of men in theſe kingdoms.

ART. 23. *A Memoir concerning the Political State of Malta. By John Joſeph Dillon, Eſq.* 4to. 28 pp. 5s. Booker. 1807.

The object of this Memoir is to ſhow that it is expedient to eſtabliſh, as ſoon as poſſible, a free conſtitution for the iſland of Malta, with the conſent of the Malteſe themſelves. The author contends that our poſſeſſion of that iſland does not reſt on the right of conqueſt, but on the acquieſcence of the inhabitants, who materially aſſiſted us in wreſting it from the French, upon an implied condition that a government acceptable to themſelves ſhould be eſtabliſhed. He ſtrongly repreſents their attachment to freedom, and the conſequent impolicy, as well as injuſtice, of keeping them any longer in an unſettled ſtate, and under a military and abſolute governor. He therefore recommends that the preſent governor ſhould be recalled, and one of a different deſcription, well verſed in the knowledge of civil conſtitutions, and of the higheſt rank and character, ſhould be appointed; that certain principles for the future conſtitution of the iſland ſhould be previouſly agreed upon, and a general aſſembly of the Malteſe, (ſimilar to our convention parliament) called, to enact ſuch a conſtitution.

Such is the outline of this Memoir; which, we have no doubt, will receive due conſideration from government, when the more preſſing concerns that now demand attention, are brought to an iſſue.

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* See Brit. Crit. vol. xvii. p. 284.

† See Brit. Crit. vol. xxix. p. 687. vol. xxx. p. 315—319, &c. &c.

ART.

ART. 24. *Politics of the Georgium Sidus, or Advice how to become great Senators and Statesmen; interspersed with Characteristic Sketches, and Hints on various Subjects in Modern Politics. By a late Member of Parliament.* 12 mo. 178 pp. 5s. 6d. Oddy and Co. 1807.

This *Advice* (which includes a plan of education and system of conduct for the leader of a party) is, it will immediately be seen, ironical throughout. The author commences the education of his Senator from the very cradle, recommending that he should have "a lively prating nurse," whose loquacity the child will soon begin to imitate, and that he should afterwards be encouraged by his father and mother, "to prate with boldness, pertinacity, and indifference," to themselves, and to every stranger that enters the house. A French governess is recommended, to teach him reading, his catechism (either in the Roman catholic way, or that of the French *Esprits Forts*) fibbing, and a due portion of self-conceit, and also to imitate him in gallantry. He is next to be sent to Eton or Westminster-school (though the author allows this too *hazardous*) not to have his head stuffed with Greek and Latin, but to gain connections, to distinguish himself in mischief, &c. and, by the help of a tutor, to gain the reputation of being a scholar, without acquiring real knowledge. In short, he is to have in every respect a superficial though shining education.—He is to be taught to declaim and argue upon every subject; to take a part in private theatrical performances, and to learn wit from the newspapers. At the university, drinking, racing, gaming, &c. are earnestly recommended. The writings of Cobbett are to be one of the youth's principal studies; and "the use of dancing to a statesman" is strongly enforced, in allusion, no doubt, to a late chancellor of the exchequer. Foreign travel comes next in order, and the author carefully points out a mode of conducting it which may acquire the appearance of information without the reality. On the pupil's return from the continent, the different modes of coming into parliament, with their respective advantages and disadvantages, are proposed to him, and his conduct as a Senator pointed out, with directions how to become a leader of a party: here the allusions become more personal, and manifestly point to a deceased political character; whose conduct we, in many instances, (and we believe, the greater part of the nation) disapproved, but whose ashes we do not wish to disturb.—Having conducted his pupil through a long career of factious opposition, the author now places him in the station of leading minister, and instructs him in what manner to provide for his hungry and rapacious dependents, also how he should elude the pledges which he gave, and discountenance the measures which he urged, while in opposition, and sarcastically recommends a course

of politics, with regard to our allies and our enemy, ſimilar to that which was purſued by the late adminiſtration: he notices in the ſame manner, their endeavours to vilify their predeceſſors, by employing hireling writers, their plans of reform and of finance, and in a ſimilar ſtrain of irony, adviſes an attempt to change the conſtitution, "under a pretence of beſtowing new immunities to perſons under certain religious diſabilities." In the event of any objection to ſuch a meaſure, on the part of the ſovereign, he directs his ſcholar to reſign. This indeed was not done by the late miniſters. They waited to be turned out. Upon the whole, this little tract (the idea of which ſeems to have been ſuggeſted by Swift's "Advice to Servants,") is not without ingenuity, and though the ſarcaſms which it contains are ſevere, we cannot, thinking as we do, deny them to be juſt.

ART. 25. *A Review of the Political State of Europe.* 8vo. 122 pp. 4s. J. J. Stockdale. 1808.

The political Eſſay republiſhed in this pamphlet having been originally inſerted in a periodical work (the Anti-jacobin Review and Magazine) was not in that ſtate a ſubject of our notice. The author has lately added a Preface, much more conſiderable than the original work, in order to apply his ſpeculations to events which have ſince taken place. Yet ſo rapid have been the changes in the political ſtate of Europe, that moſt of the ſtatements contained even in the preface, are become, in a great meaſure, obſolete. Our mention of this work muſt therefore be brief. The original Letter, in the Anti-jacobin Magazine appears to have been publiſhed a ſhort time before the preliminary articles to the peace of Amiens were ſigned, and relates chiefly to the terms of peace, which the writer then conſidered as neceſſary to our honour and ſafety, and the meaſures to be adopted in the event of our failing to obtain them. One of theſe meaſures, that of ſecuring the tranſatlantic dominions of Portugal from the graſp of our enemy, has lately been adopted by our protection of the royal family of that kingdom in their emigration; the beneficial conſequences of which are, we think, juſtly appreciated by this author.

In the preface, the writer diſcuſſes the ſtate of affairs as it appeared juſt before the preſent criſis, conſidering the relative ſituations of this country and France as nearly ſimilar to what they were when his Review was publiſhed. It appears to us, however, that they differed even then, in ſeveral material circumſtances.

In the author's opinion, that we ſhould never again ſend a negociator to Paris (at leaſt during the government of Buonaparte) we cordially agree; as alſo that we ſhould require as an indiſpenſable preliminary, the liberation of our countrymen detained

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in France on the breaking out of the war; and obtain, if poſſible, the reſtoration of Naples and Portugal to their reſpective ſovereigns; though we are far from conſidering (as he ſeems to do) the Balearic iſlands as any thing like an adequate indemnity to the former of thoſe ſovereigns for his continental territories.

To this author's ſentiments reſpecting the hoſtile diſpoſitions, and (in ſome inſtances) hoſtile conduct of the court of Denmark, long before our late expedition to the Baltic, and on the juſtice of that expedition, we fully aſſent; and agree, in general, to the opinions which he has expreſſed reſpecting our diſpute with the American ſtates. His ſpeculations reſpecting the terms of any future peace, it would be uſeleſs to diſcuſs, as they are become, by the change of circumſtances, inapplicable to the preſent ſtate of the world. He appears, however, to have had a very juſt foreſight of Buonaparte's ſcheme for the dethronement of the Spaniſh Royal family, and (what was far leſs eaſy to predict), of the ſerious oppoſition which he has encountered from the Spaniſh. This part of the work ſhows a conſiderable ſhare of political ſagacity. The author expreſſes a ſtrong reliance on the fidelity of the Spaniſh clergy to their lawful ſovereign; which expectation we believe, has been completely fulfilled. We heartily wiſh that his ſeaſonable admonition to the Emperors of Auſtria and Ruſſia, "never to loſe ſight of Buonaparte," and to avail themſelves of the opportunity which his failure in Spain may preſent to them for recovering their independence, could reach the ears of thoſe potentates; and that they may again adopt, with more perſeverance, the only policy which can effect the deliverance of Europe. The obſervation which concludes this preface, is at once ſpirited and juſt. "Peace" (ſays the author) "is indubitably moſt deſirable; but Buonaparte muſt be made to know, that we are perfectly capable of maintaining the conteſt, and that, until we can have peace upon terms of perfect ſecurity and equality, we are determined to proſecute hoſtilities, and to defy the combined efforts of the world."

ART. 26. *Subſtance of the Speech of Viſcount Sidmouth, in the Houſe of Lords, May* 17, 1808, *on Propoſing certain Reſolutions reſpecting Daniſh Merchant Ships detained in Britiſh Ports.* 8vo. 26 pp. 1s. Hatchard. 1808.

The caſe of the Daniſh merchant ſhips detained in our ports on the commencement of hoſtilities with that power, is ſtated in this ſpeech as peculiarly hard; for ſuch meaſures, it is aſſerted, have never been reſorted to "unleſs they had been preceded by a real or ſuppoſed cauſe of war."

That ſome of theſe caſes may deſerve conſideration, we readily admit; at leaſt thoſe when the ſhips were in Britiſh ports, in conſequence of their having previouſly been unlawfully detained, and ordered to be ſet at liberty by a decree of the Admiralty Court.

The ships in general, we believe, were not detained or captured, till after our demand of the ships of war at Copenhagen had been made, and indignantly refused. If that demand was neceſſary, the ſeizure had been preceded by a lawful cauſe of hoſtility. Were it otherwiſe, conſidering the inveteracy ſince manifeſted by Denmark, and the rejection of all terms of accommodation, it would be little ſhort of madneſs to have releaſed veſſels which would immediately have been fitted as privateers, to the annoyance of our trade, or to have liberated ſeamen who would be employed in ſuch privateers, or in manning ſhips of war.

There is in this ſpeech a miſrepreſentation ſimilar to that which we have cenſured in the laſt pamphlet of Mr. Roſcoe, which indeed is inadvertently condemned by that writer himſelf. We are ſuppoſed to defend our own conduct by the example of France, *conſidered as ſuch*; whereas it is not the *example* of our enemy's conduct, but the neceſſity which that conduct has produced, which conſtitutes our juſtification. Am I, from mere generoſity, to engage without weapons an enemy who is armed at all points? or if he is in the practice of ſeizing the weapon of ſome byſtander, and, as in the preſent inſtance, is on the eve of doing ſo, may I not anticipate him, leſt the byſtander ſhould reſent it, although I offer every poſſible ſecurity that the weapon ſhall be returned when it can no longer be employed to my deſtruction?

The Prince of Denmark, therefore, having denied the only ſecurity we could have againſt the ſeizure of his fleet by the enemy, and having preferred the moſt determined reſiſtance to an acquieſcence with demands, conſidered by us as neceſſary and lawful, the two countries were, undoubtedly, in a ſtate of hoſtility from the period when that denial was made known. At all events it appears a ſubject of which parliament, who had (as the noble ſpeaker admits) ſanctioned the expedition to Copenhagen, could not properly take cognizance.

The hardſhip of particular caſes may, however, find a remedy in the liberality of the crown; ſince the proceeds of thoſe ſhips and cargoes have not been divided amongſt private captors, but belong to his Majeſty as one of the droits of Admiralty.

It is hardly neceſſary to acquaint our readers that the reſolutions ſubjoined were all immediately extinguiſhed by the previous queſtion.

ART. 27. *The Subſtance of Three Speeches in Parliament, on the Bill for the Abolition of the Slave Trade, and on the Petition reſpecting the State of the Weſt India Trade, in February and March*, 1807. *By George Hibbert, Eſq. M. P. for Seaford.* 8vo. 138 pp. 2s. 6d. Richardſon. 1807.

Every topic connected with the ſlave trade has already been ſo fully diſcuſſed, and the queſtion is conſidered as ſo completely ſet at reſt, that a revival of the controverſy cannot now be intereſting

resting or useful. The late pamphlet of Mr. Wilberforce, having been published before the abolition, and summing up all his former arguments, was reviewed by us at some length. But under the present circumstances these speeches, although evidently the productions of a man of good sense and general candour, require only a brief account. The honourable member advances no very new argument in behalf of the slave trade, but defends it chiefly on the previous existence of slavery in Africa, and its conformity to the laws of that country. This argument has often been refuted. The existence of barbarous customs in a foreign country, is but a poor pretext for transferring those customs to our own dominions. Mr. Wilberforce has indeed shown that domestic slavery in Africa is of a milder and more patriarchal kind, and that the seizure of persons as slaves, originated in a great measure, from the temptations held out by European traders. The slave trade is also justified in these speeches, as not forbidden by Scripture, nor inconsistent with Christianity. It is undoubtedly true, that our Saviour and his disciples did not profess to interfere with existing institutions, but left the amelioration of those institutions to time and the gradual influence of that temper and disposition which their doctrines inculcated. Through that influence chiefly, if not wholly, has slavery ceased in every part of Europe. Surely then to import it from the heathen nations in Africa to our Christian colonies is incompatible with the general spirit of our religion, and particularly with the divine rule of "doing unto others as we would that others should do unto us." The honourable speaker labours also to prove, that the chief objections to the slave trade arises from its abuses. But how can such a trade be carried on without abuses of the most flagrant kind?

We have been led inadvertently into these remarks, on some of these arguments in behalf of the slave trade, all of which could, we conceive, be easily overthrown. With regard to the distresses of the West India planters (to which the second of these speeches applies), the sentiments of so intelligent a member, no doubt, met with proper attention; and every remedy not involving an injustice on others, has been, and will be, adopted by parliament.

ART. 28. *The Public Undeceived. Written by Mr. Dibdin; and containing a Statement of all the National Facts relative to his Pension.* 8vo. 57 pp. 2s. Chapple.

Although the cases of individuals who complain of ill-treatment from government, do not, strictly speaking, come within our province as critics, the public character of this writer, and the patriotic purposes to which his abilities have been employed, render his narrative a proper object of notice. Our readers need not be told that Mr. Dibdin is the author of many distinguished

popular ſongs, calculated to diſſeminate the beſt principles, and confirm the beſt feelings of attachment to our country. On the renewal of the war with France, in 1803, when the kingdom was threatened with an invaſion, and when every well-diſpoſed perſon was eager to contribute his mite towards the defence of his country, either by perſonal ſervice or by the employment of his talents to animate the public ſpirit; it appeared that the peculiar genius of this author might be very advantageouſly directed to the ſame end. Under that conſideration he was, by way of remuneration for paſt, and encouragement to future ſervices, allowed an annuity, or penſion, of 200l. a year, by the treaſury. As allowances of this kind (which, we believe, are very rare, and come under the head of ſecret ſervices) muſt depend on the diſcretion of the miniſter: when in the year following, Mr. Pitt was again placed at the head of adminiſtration, Mr. Dibdin's friends immediately applied to him, and obtained from his liberality a continuation of it. Unfortunately, however, his ſucceſſors (the late miniſters) thought differently, and put an end to the allowance. We do not pretend to judge of the propriety of ſuch penſions; but if, in the preſent inſtance, it was irregular, we cannot help thinking that ſome compenſation ſhould have been made to ſo meritorious an individual; which might ſurely have been done by ſome ſmall and nearly ſinecure office. Mr. Dibdin, however, miſtakes greatly in comparing his caſe to that of Dr. Johnſon; whoſe penſion was out of his Majeſty's privy purſe, and given to him (in conſideration of his tranſcendent literary and moral character) long before he had written any political tract whatever. He firſt received it during the adminiſtration of the Earl of Bute; whereas his earlieſt political pamphlet (The Falſe Alarm) was publiſhed when the Duke of Grafton and Lord North were at the head of affairs. Mr. Dibdin muſt therefore have miſunderſtood Mr. Murphy; who indeed (from his political connexion with Lord Bute) was more likely to have been the bearer of ſuch news at the former than the latter period *.

Subjoined to this pamphlet is a propoſal for publiſhing a periodical work, called *The Muſical Mentor*; the ſucceſs of which will, we hope, afford ſome remuneration to the talents of this ingenious and public-ſpirited writer.

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* We recollect a caſe more nearly ſimilar to Mr. Dibdin's.—The author of a very witty and popular pamphlet during Lord North's adminiſtration received, during the latter part of that adminiſtration, a penſion *from the Treaſury* of 300l. a year. That penſion was diſcontinued on the change of miniſtry; nor was it ever reſtored, though Lord North ſoon afterwards became again a member of the cabinet.

ART. 29. *The Patriot King; appropriately dedicated to his Royal Highneſs the Duke of Cumberland. In which the Claims of the Catholics are legally, equitably, and liberally conſidered; and the Talents and Virtues of the preſent Miniſters, contraſted with thoſe of the laſt. By a Foe to Bigotry.* 8vo. 63 pp. 3s. Chapple. 1808.

A ſucciné ſtatement of the circumſtances which occaſioned the laws reſpecting papiſts, and the diſqualifications which conſequently attached to perſons of that perſuaſion, is given by this writer; who juſtifies thoſe diſqualifications on the authority of Blackſtone, as grounded, not on their religious but political principles. He argues alſo with energy, but candour, againſt their preſent claim of a total exemption from thoſe reſtrictions, and blames (we think with juſtice) the conduct of the late adminiſtration, on the well-known occaſion which produced their diſmiſſion from office. In the concluding part he compares them to their ſucceſſors, the preſent miniſters, much to the advantage of the latter. He alſo cenſures ſome of the late miniſtry for their conduct towards Mr. Reeves. This, however, applies to only one branch of them, and occurred while they were in oppoſition. The meaſure of withdrawing Mr. Dibdin's penſion is alſo noticed by him with diſapprobation. Our readers will find an account of that tranſaction in the preceding article. This well-intended tract very properly repels the unwarranted charge of ſecret influence, and concludes with an eulogy on our ſovereign; upon which there can be but one opinion amongſt the well-diſpoſed part of the nation, and indeed of Europe.

DIVINITY.

ART. 30. *Forty Sermons on doctrinal and practical Subjects, ſelected from the Works of the Rev. Dr. Samuel Clark, for the Uſe of Families; to which is prefixed a Sketch of his Life. By the Rev. S. Clapham, M.A.* 8vo. pp. 524. 9s. Rivingtons.

This very uſeful and judicious ſelection of diſcourſes had eſcaped our attention. We now, without further apology for our apparent neglect, introduce it to our readers, and recommend it to them as a moſt valuable family book. "I have endeavoured," Mr. C. ſays, "to compriſe in this Selection, the beſt both of Practical and Doctrinal Sermons, contained in ten volumes. I have ſcarce omitted one ſermon which I thought would be uſeful." And again, in the Dedication to the Biſhop of Lincoln, Mr. C. expreſſes a hope that ſuch a volume of Dr. Clarke's ſermons may create in the ſeveral families who poſſeſs themſelves of it a deſire

to become acquainted with the genuine and eſſential doctrines, greatly miſunderſtood, as well as with the general nature of the Chriſtian Covenant. "I am willing," Mr. C. continues, "further to perſuade myſelf that ſhould ſuch be the effect produced by this publication, thoſe who may derive from it ſuch ſatisfaction will become more zealouſly attached to the Church, more reluctant to encou rage that ſpirit of ſchiſm and uncharitableneſs, which is moſt active in the endeavour, and ſucceſsful in the accompliſhment, of miſrepreſenting truth, and diſſeminating error." That this ſelection contains every diſcourſe which would be found uſeful for the purpoſe of its publication, we cheerfully bear our teſtimony. The Editor has ſelected the ſermons with great judgment; he has compriſed in a moderate ſized volume an excellent Illuſtration of the grand doctrines of the propitiatory Sacrifice, Grace, Faith, Election, &c. as well as ſome admirable practical ſermons. This ſelection will be found as uſeful to the young divine, as valuable to private families; it does not contain Dr. Clarke's peculiar opinions; on the contrary, it illuſtrates the doctrines of the Church of England, more eſpecially thoſe which, at this time, in conſequence of what is abſurdly called Evangelical preaching, greatly agitate the public mind. Mr. C. in this, as well as in his preceding publications, diſcovers a firm and rational attachment to the eſtabliſhed Church.

We will lay before our readers the contents of the volume; by which it will appear that the diſcourſes are on the moſt intereſting ſubjects; and further that the Editor has beſtowed the utmoſt care to render his Publication ſingularly uſeful and inſtructive.

Sermon (I.) On the Hopes of Happineſs through Chriſt. (II.) Of the Number of thoſe that ſhall be ſaved. (III.) The Qualifications of thoſe that ſhall be ſaved. (IV.) Of the Catholic Church of Chriſt. (V.) Of the Love of God towards Sinners. (VI.) Of the Kingdom of God. (VII.) Of loving God. (VIII.) The Character of a good Man. (IX.) Againſt falſe Pretences to Religion. (X.) Religion conſiſts in keeping the Commandments. (XI.) The Knowledge of Sin is by the Law. (XII.) The Nature of religious Truths. (XIII.) Of the Sufferings of Chriſt. (XIV. XV.) Of receiving the Holy Ghoſt. (XVI.) Of being the Children of God. (XVII.) Of the Grace of God. (XVIII.) Reaſon the Judge of religious Actions. (XIX.) Chriſtians are free from Habits of Sin. (XX.) Who are the true Church of God. (XXI.) Of the Communion. (XXII.) Of Chriſt's Deſcent into Hell. (XXIII.) The Wiſdom of being religious. (XXIV.) The Reward of Juſtice. (XXV.) Of true Chriſtian Zeal. (XXVI.) The Deſign of the Jewiſh Law. (XXVII.) Of Election and Reprobation. (XXVIII.) The Wiſdom of God in the Redemption of Man. (XXIX. XXX.) God will reward all Men according to their Deſerts. (XXXI.) Of religious Melancholy. (XXXII.) Sin proceeds from Miſapprehenſion of God. (XXXIII.)

(XXXIII.) The Government of Paſſion. (XXXIV. XXXV.) Of the Deceitfulneſs of Sin. (XXXVI.) The Wickedneſs of Chriſtians no Argument againſt Chriſtianity. (XXXVII.) The Practice of Morality leads to the Practice of the Goſpel. (XXXVIII.) How to judge of moral Agents. (XXXIX.) Of the Liberty of moral Agents. (XL.) A virtuous mind the beſt help to underſtand Religion.

ART. 31. *A few plain Anſwers to the Queſtion, Why do you receive the Teſtimony of Baron Swedenborg? Addreſſed from a Miniſter to his Congregation. By the Rev. J. Clowes, M. A. Rector of St. John's, Manchester, and late Fellow of Trinity College, Cambridge.* 8vo. 72 pp. Evans. 1806.

ART. 32. *Letters to the Editor of the Chriſtian Obſerver, in reply to their Obſervations on a Pamphlet entitled, A few plain Anſwers to the Queſtion, Why do you receive the Teſtimony of Baron Swedenborg? By the Rev. J. Clowes, M. A. &c. &c.* 8vo. 146 pp. Evans. 1807.

Theſe two publications we ſhall notice together, and if we do little more than announce them to the public, it will be through a reaſonable apprehenſion of meddling with a ſubject, and even a ſort of controverſy, with which we cannot conſider ourſelves ſufficiently acquainted. Mr. Clowes may think this no juſt plea for our ſilence; he may conceive that it is the bounden duty of all Chriſtians to make themſelves acquainted with the viſions and interpretations of the Swediſh *ſeer*; but we muſt inſiſt upon it at once, that we can acknowledge no ſuch obligation. As far as Mr. C. is diſpoſed to vindicate the moral and religious character, the amiable and good diſpoſition, the pious views and intentions of his favourite ſeer and prophet, we are fully prepared to give him credit, and to reſpect the noble ſubject of his praiſes; but that he had pretenſions to any higher titles than thoſe of a good man, a gentleman, and a ſcholar, we cannot ſuffer ourſelves for one moment to entertain the thought. And we muſt confeſs, that after a very attentive peruſal of Mr. C.'s laſt work, in anſwer to the Chriſtian Obſerver, we think his whole courſe of reaſoning to prove, that the baron "had not the ſpirit of error," is perfectly inconcluſive. For inſtance, Mr. C. would argue from John xviii. 2. "That every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God;" and therefore the baron could not be actuated by the ſpirit of error, becauſe he plainly confeſſed this truth; but ſurely this concluſion does not follow from the premiſes. For do Socinians reject this paſſage? Have not they their own mode of interpreting it? They do not *deny* that Jeſus Chriſt is come in the fleſh. The main queſtion is, how was this great myſtery wrought and accom-

accompliſhed. Now many think differently upon this ſubject, who all agree in the mere verbal confeſſion; Baron Swedenborg, therefore, cannot be held by any of his opponents, to be freer from the ſpirit of error than themſelves, as far as regards his particular interpretation of this important confeſſion. We think him nearer the truth than any unitarian confeſſors; but we do not think *his* confeſſion, any proof whatever of his teſtimony being excluſively OF GOD, as Mr. C. would inſinuate. Many of Mr. C.'s arguments to the ſame purpoſe are, we think, equally inconcluſive, and indeed wholly inadmiſſible.

We have not read the baron's voluminous writings any more than the Chriſtian Obſerver; we have not read even the critique of the latter on Mr. C.'s firſt publication; we are not therefore qualified, in Mr. C.'s own eſtimation, to paſs judgment in the caſe, nor do we think ourſelves at all bound ſo to qualify ourſelves, in order to expreſs our ſentiments generally in regard to the two pamphlets before us; becauſe with reſpect to the former, we cannot be convinced by any arguments Mr. C. can adduce, that it is right or allowable, for any perſon holding doctrines contrary to the eſtabliſhed faith, to miniſter in the eſtabliſhed church; nor are we at all convinced, by all that Mr. C. has alledged in favour of the baron, that his opinions, comments, and interpretations of Scripture, are entitled to any higher regard than thoſe of any other uninſpired expoſitor. While his viſions, &c. deter us ſtrongly from examining even thoſe interpretations and comments, with any hope of deriving from them ſo much advantage, as might otherwiſe be expected from the writings of a man, certainly eſteemed by many of his contemporaries, as a "good man, a univerſal ſcholar, and a polite gentleman." We do not mean to ſay that we ſhall never peruſe the baron's writings, perhaps we may; but Mr. C.'s defence of them, has certainly not perſuaded us, that we are bound to poſtpone any other ſtudies for that expreſs purpoſe. We do not think or believe that he had any pretenſions to a ſpecial commiſſion from heaven. Mr. C. thinks otherwiſe; upon this alſo we ſhall ſay no more, than that poſſibly, with the ſame amiable and good qualifications as the worthy Swede, he may be equally miſtaken, and equally under a great deluſion. At preſent we judge him to be ſo, though we reſpect the principles by which he profeſſes himſelf to be actuated, and on ſome points of doctrine, are certainly in agreement with him.

MISCELLANIES.

ART. 33. *A topographical Dictionary of the United Kingdom; compiled from Parliamentary, and other authentic Documents and Authorities; containing geographical, topographical, and ſtatiſtical Accounts of every Diſtrict, Object, and Place in England, Wales, Scotland,*

Scotland, Ireland, and the various ſmall Iſlands dependent on the Britiſh Empire. Accompanied by forty-ſix Maps, drawn purpoſely for this Work, on an original Plan. By Benjamin Pitt Capper, Eſq. 8vo. 66 ſheets, equal to more than 1000 pages. 1l. 5s. or 1l. 10s. coloured. Phillips. 1808.

Nothing ſo comprehenſive as this has hitherto been offered to our notice. It appears intended to include not only every pariſh, but even every hamlet in the United Kingdom. The maps are diſtinct, for their ſize; and they are particularly recommended by ſhowing the hundreds and other ſubdiviſions of the Engliſh counties, which are given in diſtinct maps. Thoſe of Scotland, Wales, and Ireland, are only repreſented in the general maps of the countries; which is certainly, for moſt purpoſes, ſufficient. To have extended to them the ſame exactneſs obſerved with reſpect to England, would have made an enormous volume of maps alone. The population of every place is given from the authentic reports. The deſcriptions are of neceſſity ſhort, except where the places deſcribed are conſiderable; but the number inſerted is prodigious. We know not where to find an equal quantity of information within ſo moderate a compaſs.

In the nature of things it can hardly happen, that a compilation ſo extenſive in its object ſhould appear at firſt without ſome omiſſions; and as they are not eaſily detected, it is perhaps the moſt friendly office to point them out, that they may be hereafter ſupplied. We have obſerved but very few, among which one of the moſt remarkable is the village of *Cliſton Campville* in the eaſtern angle of the hundred of Offlow, Staffordſhire, adjoining to Derbyſhire. This is either entirely omitted, or entered under ſome name which we have not traced. *Ediall* or *Edjall*, where Dr. Johnſon kept ſchool, near Lichfield, is entered as *Edge-Hill*, which may poſſibly be right, but is not uſual; and *Hammerwich*, or *Homarwich*, a hamlet adjoining is omitted. *Sodor*, a village in *Jona* or *Icolmkill*, is omitted, though it gives a title to a Biſhop. This is a very ſmall liſt, but we think it right to produce it, for the reaſon abovementioned.

ART. 34. *The Comic Works, Proſe and Poetry, of Gall. Woodward, Author of Eccentric Excurſions in England, &c.* pp. 140. London. 1808.

We are ſorry when we are compelled to appear leſs good-humoured than the reſt of the world. Some of the pieces in this collection are ſaid to have "acquired, when firſt written, a conſiderable ſhare of approbation," and to have "paſſed through the ordeal of criticiſm without cenſure" We can only ſay, that if this was really the caſe, they had a very narrow eſcape; and as critics ourſelves, continually expoſed to the charges of illiberality, want of candour, ill-nature, &c. &c. we hope

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the fact will be remembered, as a proof that critics can sometimes be indulgent to excess. A little severity of criticism in due time, might have tended, we think, to save Mr. Woodward's credit, to prevent much abuse of time, and much waste of paper. We can scarcely say, which is the less worthy to be published, the prose or the poetry. Both are certainly frivolous to the highest degree, and we are particularly sorry to see some good stories which have long been current in the world, sadly mangled and disfigured, and woefully despoiled of the life and humour originally attached to them. The following stanza is not calculated to raise any great ideas of the nicety of the poet's ear.

"Thus rises in wisdom the Science-fraught youth,
By Virtue directed he clears Error's mist;
To him are laid open the pages of Truth,
Though Envy and Prejudice vainly resist."

At p. 37, Mr. Woodward asks a question, to which we could easily suggest an answer.

"Let the Bards from the nations around
For Laura their efforts combine,
Tho' their Stanzas more *lofty* may sound,
Yet are they so *artless* as mine?"

Certainly not, as far as the *Ars Poetica* is at all concerned.

A grave portrait of this comic writer fronts the title page, handsomely engraved; and we must say, we should have judged him to be, from his physiognomy, too wise a man to publish so silly a book. Silly, however, is the worst we can say of it; it is certainly harmless and sufficiently moral, which is not always the case with our modern comic miscellanies.

ART. 35. *Three Comedies translated from the Spanish.* 8vo. 6s. Hatchard. 1807.

The author of this translation, whoever he may be, is evidently an adept in Spanish literature. This specimen certainly induces the wish to have more things of the kind from his pen. They are very sprightly comedies, and the first in particular is capable of producing so much stage effect that, we think, a very little alteration would accommodate it to our theatres; much worse have not only been endured but applauded.

The incident of the wooden sword seems to occur in most languages. We find it in an Arabian apologue, in French Anas, and indeed every where. The preface is written with much neatness and spirit, and the volume altogether is an agreeable addition to dramatic literature. The three comedies here given in an English dress, are, The Fairy Lady, and Keep your own Secret, from the Spanish of Don Pedro Calderon de la Barca, and One Fool makes many, from the original of Don Antonio de Solis.

MONTHLY

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Theological Thoughts on God, the Creation, Fall, and Redemption of Man; and on God's Dealings with Man, from the Creation to the final Consummation of all Things. 10s. 6d.

Apology for the late Christian Missions in India. Part Third. By Andrew Fuller, Secretary to the Baptist Missionary Society. 2s. 6d.

Select Sermons. By the Rev. Alexander Cleve, A. B. late Vicar of Woole, in Northumberland; Chaplain to his Grace the Duke of Portland; and Lecturer at Trinity Chapel, Knightsbridge. 10s. 6d.

The Curse of Popery and Popish Princes to the Civil Government and Protestant Church of England, demonstrated from the Debates of Parliament in the Year 1680, &c. 6s.

The Economy of a Christian Life: or Maxims and Rules of Religious and Moral Conduct; arranged from the Scriptures, and adapted to Christians of every Denomination; with explanatory Notes. By the Rev. W. Bingley, A.M. F.L.S. 2 vols. 12mo. 8s.

A Sermon, preached July 17th, 1808, at the Black Friars, Canterbury, in Behalf of the Royal Free School lately established in that city. By John Evans, M.A.

Illustrations of the Four Gospels, founded on Circumstances peculiar to our Lord and the Evangelists. By John Jones. 8vo. 15s.

A New Argument for the Existence of God. 3s.

A Charge delivered to the Clergy of the Archdeaconry of Middlesex, at the Visitation in May and June, 1808. By George Owen Cambridge, A.M. F.A.S. Archdeacon of Middlesex, and Prebendary of Ely. 1s. 6d.

A Discourse on the Being, or Existence of God, (as discoverable by natural, unprejudiced Reason;) intended as a popular Antidote against the pernicious Influence of modern Infidelity. By the Rev. Christopher Hodgson, LL.B. Rector of Marholm, Northamptonshire, and formerly of Pembroke Hall, Cambridge. 1s. 6d.

HISTORY.

A History of the Early Part of the Reign of James II, &c. abridged from the Right Hon. C. J. Fox. By a Member of the Whig Club. 5s.

The Chronicles of Holingshed, comprising the Description and History of England, Scotland, and Ireland, with a General Index to the Whole. 6 vols. 4to. 12l. 12s.

Annals of Europe, exhibiting the Origin, Progress, Decline and Fall of every Kingdom and State from the Dismemberment

of

of the Roman Empire to the Peace of Tilſit in 1807. By J. Ed, Eſq. 2 vols. 12mo. 14s.

The New Univerſal Gazetteer, or Geographical Dictionary. By the Rev. Clement Cruttwell. 4 vols. 8vo. 3l. 13s. 6d. Atlas 1l. 11s. 6d.

A Picturesque Tour through Spain. By Henry Swinburn, Eſq. fol. 3l. 13s. 6d.

BIOGRAPHY.

Memoir of the Life and Writings of Sir Philip Sidney. By Thomas Zouch, D.D. F.R.S. Prebendary of Durham. 4to. 1l. 5s.

A Biographical Peerage of the Empire of Great Britain: in which are Memoirs and Characters of the moſt celebrated Perſons of each Family. 2 vols. 12mo. 16s.

Life of Abraham Newland, Eſq. late Principal Caſhier of the Bank of England. 5s.

Memoir of the Public and Private Life of Sir Richard Phillips, Knt. Sheriff for the City of London and County of Middleſex. Written by a Citizen of London and Aſſiſtants. 5s.

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Obſervations on the Brumal Retreat of the Swallow. To which is annexed, a copious Index to many Paſſages relating to this Bird in Ancient and Modern Authors. By Philochelidon. 1s.

Mr. Parkinſon's Organic Remains of a former World, containing the Hiſtory and the coloured Repreſentations of more than two hundred intereſting foſſil Zoophytes. Volume Second. 4to. 2l. 12s. 6d.

The Seleſt Works of Anthony Van Leuwenhoek, containing his Microſcopical Diſcoveries in many of the Works of Nature. Tranſlated by Samuel Hoole. 2 vols. 4to. 4l. 4s.

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Letters

Letters and other Papers connected with the Subject. By Andrew Halliday, M. D. 3s. 6d.

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MISCELLANIES.

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A new and complete Spelling Dictionary, and ſure Guide to the Engliſh Language. By Beckwith Dodwell Free, A.M. 5s.

LITERARY INTELLIGENCE.

A *Tour in Scotland*, by *Sir John Carr*, will be publiſhed in the Autumn.

Mrs. Grant, the Authoreſs of Letters from the Mountains, is about to publiſh *Memoirs of Mrs. Cuyler*.

Mr. Stace is proceeding with ſome original *Anecdotes of Cromwell*, in which many curious and important incidents will be found.

A new Edition of the firſt Part of Dr. *Hull's Britiſh Flora* will be publiſhed in a few days. The ſecond Part is in great forwardneſs.

We are happy to find, that a new Edition of *Collins's Peerage* is preparing for the preſs, by *Sam. Egerton Brydges, Eſq.* Few books more urgently demand reviſion and enlargement, and few men could be pointed out more fit for the purpoſe than the learned Editor, who has undertaken the taſk.